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THE

UNITED BRETHREN'S

MISSIONARY INTELLIGENCER,

AND

Religious Miscellany:

CONTAINING THE MOST RECENT ACCOUNTS RELATING TO THE UNITED BRETHREN'S MISSIONS AMONG THE HEATHEN, WITH OTHER INTERESTING COMMUNICATIONS FROM THE RECORDS OF THAT CHURCH.

No. 4. FOURTH QUARTER, 1843. Vol. VIII.

(From the Periodical Accounts.)

I. BRIEF SURVEY OF THE MISSIONS OF THE BRETHREN'S CHURCH, AT THE CLOSE OF THE YEAR 1842.

Compiled by the Mission Board.

THE close of each succeeding year presents us, in the retrospect, with new proofs of the help of the Lord. Many a perplexity which harassed us at its commencement, has disappeared; dark prospects have brightened, and enterprises whose beginnings were difficult and dubious are now in a promising course. Contrary experiences, it is true, have not been wanting, but the encouragements have far outweighed them, enabling us to maintain the confident belief, that the work which we have in hand, notwithstanding all the imperfection of human instruments, is the Lord's own cause; and what more is necessary, to cheer us on with perseverance and joyfulness in the way marked out for us? Amongst the anxieties which beset us, at the conclusion of the former year, the embarrassed state of our finances was not the least, the accounts of the year 1840 closing with a debt of nearly £7350. The statement of the year 1841 shows how the Lord has helped us in this extremity, and at the same time affords a gratifying evidence of the brotherly co-operation of many Missionary Associations and individual friends, who have felt themselves stirred up by our appeal, to minister to our necessities.

To commence with our northern missions, the recent reports of our missionaries in GREENLAND and LABRADOR furnish numerous proofs, that their labour is not in vain. Much, indeed, that is painful and depressing cannot but occur from time to time, in the experience of those who watch for souls; yet from all the stations they testify, that there was still more to rejoice over; that the Gospel had penetrated into the hearts of numbers, whose conduct, no less than their diligent attendance at the meetings, and their cordial declara-

tions, gave evidence, that the seed of the Divine Word had fallen upon good ground. Here also, the schools occupy an important place in the attention of our missionaries. Though restricted by their rigorous climate to a low state of civilization, these nations are by no means incapable of learning; the children have evident pleasure in frequenting the schools, where they learn to read, write, and cipher, and are, especially, instructed in the truths of scripture. They have a natural turn for music, and it is delightful to hear their lively, tuneful singing. Satisfactory proofs of their improvement are afforded by the examinations, which regularly take place at the end of winter. In GREENLAND it was found necessary to provide better accommodation for the schools. Thus, at *Lichtenfels*, a new building for the purpose was erected last summer, the *materials* for which were sent out from Copenhagen; and our brethren thankfully acknowledged the aid of workmen, gratuitously supplied by the Danish authorities. At *Lichtenau* also, an enlargement of the mission-house, with especial reference to the wants of the school, is in contemplation. At *New-Herrnhut*, a similar measure was carried into execution some years ago. The wandering habits of the two nations act injuriously, both on the education of youth, and the spiritual care of the adult population. In Greenland, this dispersion continues, even throughout the winter, with regard to a considerable portion of the congregation. Mutual visits were, however, interchanged more frequently than usual, during the last mild winter, and, at several stations, the children were exercised in reading by the national helpers.

Additions from the heathen occur but seldom, both countries being but thinly inhabited by a coast population, and our missions, along with the Danish one in Greenland, having been many years in operation. *Fredericksthal*, however, is occasionally visited by Greenlanders from the almost inaccessible East Coast, and *Hebron* and *Hopedale*, the northern and southern extremities of our Labrador mission, by Esquimaux from the adjacent districts, who come to place themselves under the instruction of our brethren. Our Greenland congregations had, on the whole, enjoyed the blessing of health, and their temporal avocations had been favoured by the mildness of the season. In Labrador, on the contrary, the year had been one of trial. A malignant influenza was rife at Hopedale and Nain among the Esquimaux, many of whom died in consequence; almost all the members of our missionary families had, likewise, suffered from it severely; and Sr. Albrecht departed at Nain, in April, after a long period of suffering. Sickness, too, was accompanied by want, the northernmost settlement, Hebron, being the only one where the seal-hunt was at all successful. It is a matter of regret, that these tribes, living from hand to mouth, find it so difficult to accustom themselves to lay by any portion of their abundance for a time of scarcity; as also, that increasing temptations are presented to them by European traders, for exchanging the necessaries of life for superfluities and luxuries. In these times of want and sickness, especially, our missionaries found the kind donations sent them from various friends in

Europe extremely seasonable for themselves and their flocks, and they express their cordial thanks for this assistance at all the stations, both in Greenland and Labrador.

The mission amongst the DELAWARES at *New-Fairfield* in Canada, and at *Westfield* in Missouri territory, was gradually advancing, under the blessing of God. At *New-Fairfield*, a public prayer meeting had been commenced twice a week, at the request of the Indians themselves, at which several of the Indians in turn prayed with the congregation, and often poured out their hearts before the Lord with great fervour. Our missionaries could rejoice over the general course of their flock. Much temptation to sin had been removed by the government prohibition of the trade in spirituous liquors, and intemperance was gradually declining. There was as yet no opening for the Word of God amongst the neighbouring Puttewattemi Indians, who are greatly prepossessed against the whites and the Christian religion. The outward condition of our Indians has of late years been improved in many respects, especially by the extension of their agricultural labours, in which the compensation paid for the ceded land by the state government has been of material service. The missionaries had frequent opportunities of preaching the gospel and paying sick visits to the whites scattered in the vicinity. At Westfield, they had the pleasure, on Jan. 6th, of adding, by holy baptism, an Indian woman to their flock, which now amounts to 150 souls. She is the first-fruits of the Indian race settled in these parts, prior to the establishment of the mission.

Amongst the CHEROKEES in Arkansas, our brethren zealously prosecute their labours for the instruction of the young, and attend, as well as they can, to the care of their greatly scattered flock, by frequent visits. The three principal stations of the Cherokees are at *Beattie's Prairie*, where the mission-family is now located, *Barren Fork*, where they first settled, and *Spring-Creek*, between the two former. This circumstance makes the service of the little flock very laborious, and it is greatly to be desired, that a second missionary station could be established at the last-mentioned place. A school there is contemplated in the first instance, and arrangements are in progress for the requisite buildings. Br. Zeisberger Schmidt has the principal charge of our school at Beattie's Prairie, but they all regularly visit and preach in turn, at the two other places, and have much pleasure in the acceptance which their testimony receives. Jan. 16th, the first baptism of an adult since their emigration westward, took place at Barren Fork. The abandonment of the adjacent fort was a joyful event to our missionaries, as they saw in it a guarantee for the permanence of their present settlement.

Though we have, for several years, come to the resolution, not to extend our sphere of operation in the BRITISH WEST INDIES, where there is no want of coadjutors of other societies, yet we were obliged, in consequence of previous arrangements, to carry out the following measures. In TOBAGO, the new station of *Moriah* was formed at Indian Walk, where the prospect of usefulness had been very promising since the renewal of the mission in this island, and the new

Chapel-school was consecrated there, April 23d. Last year, also, the new station at *Clifton-Hill*, in Barbadoes, was completed, and that of *Gracefield*, in Popeshead division in Antigua, where, however, means were still wanting to finish the dwelling-house. At *Sharon* in Barbadoes, and at *Irwin-Hill* and *New-Bethlehem*, in Jamaica, the churches had to be enlarged, and a new and spacious one was built at *Basseterre*, in St. Kitts, which was solemnly consecrated on the 29th of April.

In Jamaica, the number of our stations has gradually increased to twelve. Our missionaries in that island were sometimes ready to sink under the amount of their labours, owing to frequent illnesses, and the delay of reinforcements from Europe; but in general, the work was going on in peace and blessing. At *Lititz*, there was a marked awakening amongst the coloured people, who, though long in possession of their freedom, were buried in greater darkness even than the blacks. In the other British Islands, also, the general progress of the mission was encouraging, although here and there disheartening occurrences were not wanting. In Antigua, the anniversaries of the Missionary Associations keep up a general interest in the cause. Greater facilities for hearing the word of God have been afforded, especially to the old and infirm, by opening regular preaching places in the vicinity of the various settlements. Br. Hartvig, the former warden in Antigua, has removed to the Danish Islands in the same capacity, and his place has been supplied by br. W. Reichel. Our brethren in all the islands paid every attention to the education of youth, assisted by able coloured teachers. The Mico Charity having given up their schools in these islands, except the normal ones for training teachers, several of their teachers have entered into the service of our schools. At *Fairfield*, in Jamaica, br. Holland had commenced a small institution for educating teachers, with eight boys or young men, who are alternately employed in their lessons, and in manual and field-labour, which defrays a part of their maintenance. The Christmas celebration had proved the means of signal blessing to the school-children at *Basseterre*, in St. Kitts.

The Basle Missionary Society being intent on renewing their mission in Western Africa, and having expressed to our board their wish, to settle there a number of converted negroes from the West Indies, as the foundation of a negro congregation, both we and our missionaries have readily entered into their views. The experienced missionary, Rüs, well known by his labours in Western Africa, has for this purpose paid a visit to several of our West Indian missions. His visit to Antigua, the Danish Islands, and Jamaica, has excited a lively interest both among missionaries and negroes: and there is reason to hope, that our negro congregations may furnish the desired supply of assistants, and thus be enabled to aid in the extension of our Saviour's kingdom amongst their brethren in Africa, who are still immersed in the thick darkness of paganism.

In the Danish West Indies, as was stated last year, our missionaries have, at the request of the government, taken upon themselves

the charge of educating the negro children in the island of St. Croix. The seventh of the eight school-houses built for this purpose by the government, was opened in November of the former year, at the east end of the island, and early in the present year, the eighth and last at La Valley. Fully sensible of the grievous injury which accrued to our negro congregations during the dark period, when successive generations grew up almost without education, our missionaries are eager to improve to the utmost the opportunity which is now afforded them, and we are happy to add, that they already see encouraging fruits of their labours. A cheering proof of this was given at the public examinations, which were held in June at all the schools, in the presence of the government authorities, the clergy, and other witnesses. The attention, good order, and exemplary conduct of the pupils, and the progress which they had evidently made, gave universal satisfaction, and astonished the visitors. It is to be regretted, that the children have to leave school, on completing their eighth year. The number thus discharged this year was 200. For their benefit, Sunday-schools have been established at all the school-houses, which are for the most part well attended. New life and interest have been given to the celebration of Christmas, now that so large a company of children are made acquainted with their incarnate God. Upwards of a thousand of them came together to this festival at our different stations, and it was delightful to see these little ones celebrate the nativity of their Saviour, and to hear them sing their hymns of praise. Amongst the adults, too, there was less disposition than in former years to indulge in those wild heathenish diversions, which usually disturb this festival. The more extended instruction now given to the candidates for confirmation, has also been much blessed to them. Even in the harvest-time, the planters willingly gave them a holiday for this purpose, an opportunity which was eagerly improved by our people.

These tokens for good, joined to the diligent attendance on the means of grace, especially since the introduction of the English language into St. Croix, tended greatly to encourage our missionaries, and to strengthen their faith, notwithstanding the blemishes and the obstructions of which they are still painfully aware. It is difficult, especially, to uphold the sanctity of the marriage-state according to Christian principles, and Satan still binds numbers of those poor people in strong fetters. May the Lord preserve our brethren from fainting in their conflict with the power of darkness, and enable them to persevere, in reliance on the strength of Him, who was manifested to destroy the works of the devil!

To our missionaries in SURINAM, the last year has been, in many respects, a trying one. They have, indeed, been rejoiced to see new doors opening for the preaching of the gospel. Invitations from the owners of plantations to preach to their negroes, have increased, as the necessity has been recognized, even in Holland, of gradually preparing this ignorant people for an improved condition, by means of Christian instruction. But our brethren were more severely visited with sickness than has for a long time been the case, and one of their

number was called home to the Lord; while, on the other hand, unforeseen circumstances prevented the brethren Tank and Gerschwitz, with their company, from leaving Holland till the autumn of the year. Meanwhile, they did what they could in visiting the plantations. A new one has been opened to them on the Copename, that of Andresa, where government maintains a number of negroes for felling timber in the adjacent forests. As the negroes themselves wished for a resident missionary, and their request was supported by government, the widow sr. Voigt offered to go thither for a time, till a brother could be spared. She had, in the preceding year, spent eighteen weeks in a similar manner at *Berg-en-Dal*, instructing both children and adults. The station at *Salem* on the Nickerie was prospering, and there was an increase in the congregation at Paramaribo itself. Br. and sr. Rasmus Schmidt, who since New Year 1841 have lived alone amongst the free negroes at *Bambey*, on the Upper Surinam, were enabled, notwithstanding several attacks of illness, to prosecute their arduous calling. It is difficult, in Christendom, to form an idea of the savage customs and fearful superstition which reign amongst this people, who are still sitting in darkness and in the shadow of death. The heathen and their idol-priests are dreadfully enraged, when a soul is taken from them by the proclamation of the gospel. Notwithstanding, br. and sr. Schmidt dwell amongst them safely, under God's protection, and had the joy, not only to meet with much encouragement in the instruction of youth and adults, but to see a small flock gathered round them, in whom the word of God had fallen on fruitful ground, and who remained steadfast amidst all the opposition of their countrymen.

Our missionaries, in common with the whole colony of Surinam, lamented the removal of Governor-General Rijk, who has been recalled to fill an honourable post in Holland, and who ever showed himself a faithful friend to our cause. They enjoy, however, the good will of the present acting Governor, and the continued cordial support of the Surinam Missionary Society. Much remains to be effected here for the extension of the gospel. By far the greater part of the slave population of the colony are sunk in heathen darkness, not to speak of the poor Indian aborigines, who roam about in the forests. Difficulties, apparently insurmountable, continue to oppose themselves to our embracing the whole colony in one comprehensive plan, and dividing it into regular missionary districts. Still, after what has come to pass in our own days, for the conversion of the heathen, we dare not think any thing impossible, nor will we be weary of scattering, in faith and patience, the grain of mustard-seed which the Lord, in his own time can raise into a mighty tree.

Our congregations in South Africa enjoyed, for the most part, an undisturbed course. The impression which they make on a visitor from Europe, is most enlivening. At *Genadendal*, the church can scarcely contain the hearers in the passion-week; they come in crowds before the time, wait with eagerness for the opening of the doors, and listen with intense interest to the reading of the passion-

history. The numerous schools are an object of peculiar attention to our missionaries. The superintendence of them, has in consequence of the departure of our beloved br. Hallbeck, been committed to br. Rudolph Kölbing, who arrived there March 19th. The institution for training assistants at Genadendal, numbers at present 11 pupils, of from 14 to 19 years of age. They receive instruction in Dutch and English, writing and arithmetic, geography and history, singing and music. The more intelligent and advanced of the number, assist in the boys' and infant-schools; and two of them can already play the organ at the meetings.

"*Enon* still suffered from continued drought; the inhabitants, who could neither sow nor plough, were obliged to disperse themselves in the surrounding district, in order to earn their livelihood, whereby the young were deprived of school-instruction, and all were separated from the public means of grace. *Shiloh* had also been heavily tried, during the same period, by drought and locusts, and commotions amongst the neighbouring tribes. Br. Bonatz was called to suffer an afflictive bereavement, which made him a widower for the second time, his partner being taken to her rest in consequence of her confinement. Yet, amidst their distress, our brethren were comforted by the prosperity of their little flock collected from the wild Tambookies, which, though small in number, is earnestly pursuing the one thing needful. The same consolation is enjoyed by our missionaries in the recently formed settlement at *Clarkson*, amongst the Fingoos. Heathen abominations of the most revolting character prevail amongst the surrounding savages of this tribe, and parents sell their daughters to strangers, like cattle; but the gospel displays its power to subdue even those deep-rooted customs, and the baptized speak of them with abhorrence. 'Our congregation,' the brethren write, 'increases but slowly in number, but its members are growing in grace, and in the knowledge of Jesus Christ. They are still in their first simplicity and love, and the smallness of their number enables us to bestow the more care upon them individually.'

"Towards the end of the year 1842, there were employed in our missionary work, 261 labourers, occupying 58 stations. A hundred years ago, in the beginning of this work, our ancestors sung:

'There's but a small beginning made;
The earth is still o'ercast with shade.'

And, greatly as our sphere has since extended, and much as has been effected since the commencement of the present century, by the united efforts of the missionary societies established in protestant countries for the propagation of the gospel; yet even now, when we look at the multitudes, to whom no ray of divine light has yet penetrated, we can speak only of a small beginning. Though several countries, which a few ages back were wholly pagan, may now be regarded as Christian, and will soon, as we hope, be able to supply themselves with teachers, yet there are still immense territories completely buried in heathen darkness. Each society naturally measures its sphere of operation, according to the means assigned it by the Lord, both for

defraying the costs, and for occupying the field with competent and faithful labourers; and an extension beyond these limits would be more likely to injure than to benefit the good cause. All, however, have before them the command of Christ, 'Go ye into all the world, and preach the gospel unto every creature;' and whoever knows by experience the blessed effects of its reception, will be inspired with the desire, that the greatest possible number may become partakers of this heavenly privilege. Our prayer to God is, that he would teach us rightly to discern the signs of our times, and carefully to ascertain his will; and then bestow the faith which ventures all at his word, and the self-denial which, in his service, thinks nothing of hardship and privation; that so we may continue to advance his cause, in fellowship with the numerous faithful servants whom he has raised up in our days. We again commend ourselves and the work committed to us, to the sympathy and prayers of all who love his appearing."

II. LIST OF THE MISSIONARY STATIONS OF THE UNITED BRETHREN;

OF THE MISSIONARIES EMPLOYED IN THEM; AND THE NUMBER OF CONVERTS BELONGING TO EACH, TOWARDS THE CLOSE OF THE YEAR 1842.

N. B.—We subjoin the following revised list of our missionary stations, as "the Enumeration, &c." printed in the preceding No. of the Missionary Intelligencer, contained several omissions and errata:—

In this catalogue, the figures within parentheses refer to the year in which the mission or station was establised; *m.* denotes that the missionaries are married; *w.* widowers; *s.* single or unmarried; *cong.* the congregation, including baptized children and catechumens. The numbers are derived from the latest returns to which the compiler has had access. The names of stations and of missionaries are given from an official statement published by the Mission-Board, and refer to the close of the year 1842.

GREENLAND.—1733.

New-Herrnhut, (1733).—*m.* Brn. Ulbricht, Herbrich; *s.* Brn. Richter, C. Lund, *cong.* 391.——Lichtenfels, (1758).—*m.* Brn. Mehlhose, C. Kögel; *s.* Br. Hasting, *cong.* 374.——Lichtenau, (1774).—*m.* Brn. Val Müller, J. Kögel; *s.* Brn. Asboe, S. Kleinschmidt, *cong.* 693.——Fredericksthal, (1824).—*m.* Brn. Ihrer, J. Paulsen Lund; *s.* Br. Uellner, *cong.* 406.—On a visit to Europe, Brn. and Srs. Tietzen and Baus.——Total, 4 settlements, 26 Missionaries, and 1864 Greenland converts, of whom 794 are communicants.

LABRADOR.—1770.

Nain, (1770).—*m.* Brn. Lundberg, Fritsche; *w.* Br. Albrecht, *cong.* 327.—Okkak, (1776).—*m.* Brn. Knauss, Hertzberg, A. Freytag; *s.* Br. Martin, *cong.* 363.—Hopedale, (1782).—*m.* Brn. Stock, Glitsch, Beck; *s.* Br. Ribbach, *cong.* 206.—Hebron, (1830).—*m.* Brn. Morhardt, Jona. Mentzel, Erdman; *s.* Br. Vollprecht, *cong.* 198.—On visit to Europe, *s.* Brn. Barsoe and Seldenschlo.——Total, 4 Settlements, 28 Missionaries, and 1094 Esquimaux converts, of whom 384 are communicants.

NORTH AMERICAN INDIANS.—1734.

Among the Delawares.—New-Fairfield in Upper Canada, (1792).—*m.* Brn. Luckenbach, Bachman, *cong.* 150.——Westfield, on the Missouri, (1839).—*m.*

Brn. Miksch, Jesse Vogler, *cong.* 149. Among the CHEROKEES in Arkansas, (1801.) —*m.* Br. Miles Vogler; *s.* Br. Rüde; assistants, *s.* Brn. G. Bischoff, Zeisb. Schmidt, *cong.* 77.——Total, 3 stations, 13 Missionaries, 376 Indian converts, of whom 103 are communicants.

WEST INDIES.

DANISH ISLANDS.—1732.

In ST. THOMAS. NEW-HERRNHUT, (1732.)—*m.* Brn. H. Wied, Köster, *cong.* 1070.——NIESKY, (1753.)—*m.* Brn. Hartvig, Freytag, Hohe, *cong.* 1180.——In ST. CROIX. FRIEDENSTHAL, (1751.)—*m.* Brn. Häuser, Müller, Cooke; *s.* Brn. Warner and Linke, *cong.* 2043.——FRIEDENSBERG, (1771.)—*m.* Brn. Meyer and Mentzel, *cong.* 2083.——FRIEDENSFELD, (1805.)—*m.* Brn. Wedeman, Zioek, Kleiner; *w.* Br. Gardin, inspector of schools, *cong.* 2224.——In ST. JAN. BETHANY, (1754.)—*m.* Brn. Blitt, Popp; *s.* Br. Kramer, *cong.* 607.——EMMAUS, (1782.)—*m.* Brn. H. Wolter, Gruhl; assistant in schools, *s.* Br. Kummer, *cong.* 1192.——Total, 7 stations, 39 Missionaries, 10,399 Negro converts, of whom 3843 are communicants.

JAMAICA.—1754.

NEW-EDEN, (1816.)—Vacant, *cong.* 949.——IRWIN-HILL, (1815.)—*m.* Br. Buchner, *cong.* 896.——FAIRFIELD, (1823.)—*m.* Brn. Zorn, Spence; *w.* Sr. Straubel; assistant, *s.* Br. Holland, *cong.* 2425.——NEW-CARMEL, (1827.)—*m.* Br. Elliott; *w.* Kiergaard, *cong.* 1841.——NEW-BEAUFORT, (1834.)—*m.* Br. Pfeiffer, *cong.* 752. ——NEW-BETHLEHEM, (1833.)—*m.* Br. George Heath, *cong.* 624.——NEW-FULNECK, (1830.)—*m.* Br. Davies, *cong.* 1541.——BETHANY, (1835.)—*m.* Br. Robbins, *cong.* 1149.——NEW-HOPE, (1838.)—*m.* Br. Blandford; *w.* Sr. Möhne, *cong.* 447. ——NAZARETH, (1838.)—*m.* Br. Oates, *cong.* 786.——LITITZ, (1839.)—*m.* Br. Prince, *cong.* 880.——BETHABARA, (1840.)—Vacant, still connected with *Fairfield.*——On their passage, Br. and Sr. Feurig.——Total, 12 stations, 28 Missionaries, 12,290 Negro converts, of whom 3394 are communicants.

ANTIGUA.—1756.

ST. JOHN'S, (1761.)—*m.* Brn. Harvey, W. Reichel, Miller, Nedwill; *s.* Br. Jas. Heath, assistant, *cong.* 3265.——GRACEHILL, (1773.)—*m.* Zetzsche, Voss, *cong.* 2135.——GRACEBAY, (1797.)—*m.* Br. Haugk, *cong.* 1015.——NEWFIELD, (1817.) —*m.* Br. Coates, *cong.* 809.——CEDAR-HALL,(1822.)—*m.* Br. Thraen, *cong.* 1878. ——LEBANON, (1838.)—*m.* Br. Westerby, *cong.* 804.——GRACEFIELD, (1840.)— *m.* Br. Baum, *cong.* 880.——Total, 7 stations, 23 Missionaries, 10,786 Negro converts, of whom 4888 are communicants.

ST. KITTS.—1775.

BASSETERRE,(1777.)—*m.* Brn. P. Ricksecker, Oerter, *cong.* 2461.——BETHESDA, (1819.)—*m.* Brn. Lichtenthäler, B. Ricksecker, *cong.* 1397.——BETHEL, (1832.) —*m.* Br. Müntzer, *cong.* 362.——Total, 3 settlements, 10 Missionaries, 4220 Negro converts, of whom 1241 are communicants.

BARBADOES.—1765.

SHARON, (1767.)—*m.* Brn. Klose, Kieldsen, *cong.* 2329.——MOUNT-TABOR, (1825.)—*m.* Br. Zippel, *cong.* 439.——BRIDGETOWN, (1836.)—*m.* Br. Ellis, *cong.* 472.——CLIFTON-HILL, (1841.)—*m.* Br. Humberstone.——Total, 4 stations, 10 Missionaries, 3824 Negro converts, of whom 1179 are communicants.

TOBAGO.—1790 (renewed 1827.)

MONTGOMERY, (1827.)—*m.* Br. Renkewitz, *cong.* 474.——MORIAH, (1842.)—*m.* Br. Titterington, *cong.* 228.——On a visit to Europe, Br. and Sr. Morrish.—— Total, 2 stations, 6 Missionaries, 702 Negro converts, of whom 113 are communicants.

SURINAM.—1735.

PARAMARIBO, (1767.)—*m.* Brn. Treu, Tank, Wünsche, Döhrman, Sand, Gersch-

witz, Jansa, Räthling; *w.* Br. Henn; *w.* Srs. Voigt and Lund, *cong.* 3320.—— Charlottenburg, (1837.)—*m.* Brn. Hartman, Bauch, Thäsler, *cong.* 2554.—— Worsteling Jacobs, (1837.)—*m.* Brn. Bleichen, Stanke, *cong.* 333 ——Salem on the Nickery, (1840.)—*m.* Br. Jacobs, *cong.* 546.——Bambey, (1840.)—*m.* Br. Rasmus Schmidt, *cong.* 16.——Total, 5 stations, 34 Missionaries, 6669 Negro converts, of whom 1269 are communicants.

SOUTH AFRICA.—1736 (renewed 1792).

Genadendal, (1792.)—*m.* Brn. Teutsch, Kölbing, Sonderman, De Fries, Brauer, Gysin, Heinrich; *w.* Sr. Hallbeck; *s.* Sr. G. Hallbeck, *cong.* 2507.—— Groenekloof, (1808.)—*m.* Brn. Lehman, Franke, Christensen, *cong.* 1149.—— Hemel-en-Aarde, (1823.)—*m.* Br. Fritsch, *cong.* 80.——Enon, (1818.)—*m.* Brn. Schopman, Stolz, *cong.* 264.——Elim, (1824.)—*m.* Brn. Genth, Luttring, H. Meyer, *cong.* 861.——Shiloh, (1828.)—*m.* Brn. Lemmertz, Kschischang; *w.* B. Bonatz, *cong.* 604.——Clarkson, (1840.)—*m.* Brn. Nauhaus, A. Küster; *s.* Br. Th. Küster, *cong.* 269——Total, 7 stations, 44 Missionaries, 5734 converts of the Hottentot, Caffre, Tambookie, and Fingoo tribes, of whom about 1414 are communicants.

General Summary.—58 stations, 261 Missionaries, (including 6 assistants in the schools,) and 57,958 converts, among whom 18,622 are communicants; of these, 2958 are Greenlanders and Esquimaux, 376 Indians, 48,890 Negroes, 5734 Hottentots, and other natives of South Africa.

III. SURINAM.

The letter of br. R. Schmidt, at Bambey, most strikingly sketches the *trials* as well as the *encouragements*, allotted by the Lord to the devoted missionary. The letters of the brn. Tank and Henn, give a pleasing account of the flourishing state of our mission in the city of Paramaribo, in Surinam, and of the earnest desire of hundreds of heathen Africans on the neighbouring plantations, to be instructed in the precious word of God. Verily the Lord seems to have sent a "famine in the land, not a famine of bread, nor a thirst for water, *but of hearing the word of the Lord.*" (Amos viii. 11.)

1. FROM BR. RASMUS SCHMIDT.

"*Bambey, August 27th*, 1841.

"What shall I say? 'The Lord of hosts hath purposed, and who shall disannul it? and his hand is stretched out, and who shall turn it back?' (Isa. xiv. 27.) Yes, his hand is stretched out; He has purposed to take and plant us, where we may bring forth fruit, and fruit that shall remain! As yet, indeed, we do not see much, nevertheless there is a beginning; the Lord has lifted up himself to work a new thing in this dark land; and it is evidently his design to bring to light the secret insincerity which has hitherto lain hid. The people themselves acknowledge it; 'the Lord,' they say, 'has seen how, amidst all our praying and church-going, we were still in darkness, following

every one his own way, and that thus we were in danger of losing Him altogether; we beg Him not to cease disclosing to us whatever is still hidden from us. Though it may be painful at first, and occasion many a sigh to our teachers, yet it is better so; it will in the end turn to a blessing to us, when our Saviour prevails with us, to give ourselves entirely up to him, and to lay aside all that is injurious to our souls.' Thus, Job, Frederick, and Johannes Arabi, expressed themselves in the name of their brethren. Two persons had to be excluded; this struck a salutary awe into the minds of all, and at the ensuing speaking, we heard from all sides the declaration, 'that was a severe shock to us, and we pray the Lord that such a thing may never again befall us.' The crisis had indeed arrived; the Lord's hour has now struck, and He gives us the divine assurance in our hearts, that we are here according to his will, and that he is with us.

"The tertian fever, which seized me on the 20th of February, just as the bell rang for the introductory meeting to the Lent season, has not yet left me; still I must acknowledge with gratitude to the Lord, that he has wonderfully helped me. Though the violence with which the attack commenced, led me to give up the idea of holding a single meeting on the ensuing Sunday as an impossibility, yet the Lord enabled me to pursue his work, not only on that day, but throughout the whole of Lent. Though often weak and feverish, yet as soon as I saw the congregation assembled before me, I seemed to have new strength given me. I was in great anxiety with regard to the Passion-week, and the eve of Palm-Sunday, being one of my bad days, I laid the matter before the Lord: 'dear Saviour,' I said, 'thou seest how we are circumstanced, and how earnestly I desire to pour out my heart before thee this evening, in the midst of this little flock; thou knowest that it is not in rashness that I attempt it; help, then, thy servant's weakness.' On this, I ventured into the chapel, between the cold and hot fit of the complaint, and was graciously assisted beyond all my expectation. From that day, I had not to drop a single meeting, even though the fever was on me at the time.

"In the beginning of May, my dear wife also fell ill of a malignant fever, one paroxysm lasted twenty-four hours, and the alternate one sixteen. What was now to become of us? In the midst of the forests, far from all human help, we had no resource left but to fall into the hands of the Lord. And happy was it for us, that we could cast ourselves into the arms of his mercy! He remembered us in our distress, and soon gave us to rejoice in his succour.

"We have had four baptismal transactions here, at each of which the Lord vouchsafed his blessing, and powerfully spoke to hearts that were hitherto lifeless. He likewise arouses them, by means of dreams and visions of the night, several remarkable instances of which have come to our knowledge. A heathen, who was living like the rest, in indifference to the concerns of his soul, was about to assist at the interment of a relation, with the customary heathen ceremonies, in the neighbouring village of Mahu. But, on reaching that place with the corpse, his mind was so uneasy, that he sought out a solitary spot and wept; and when, in the evening, the time came

for the funeral, he was seized with a violent ague fit, and had to stay behind. That night he dreamed that he heard a voice calling to him, 'let the dead bury their dead; but do thou join thyself to the living.' Next morning he came straight home, and, after two days more, spent in inward conflict, he called on us and related what had happened to him. Thus the Lord gives power to his word, and draws hearts to himself by various means. The enemy, however, rages, and does his utmost to keep souls in his chains. Many are in such bondage to him, that they dare not come to church, lest, as they say, their gods should kill them. They cannot but acknowledge that one God is the great God; yet they fear their little gods more. Still, there is a shaking among the dry bones; and many come to hear the great God, who has come into the world for their salvation, though others seem hardened and determined: 'though all else came, yet will we never come.'

"A heathen family lately came to show us their youngest child, which is quite white, and has white curled hair, with something of a squint, otherwise a healthy and engaging child. We could not but commiserate its condition, knowing that the heathen regard such children as devoted to their gods. This was intended for the priestess of Obia, their chief idol, and of Tornee, the water-goddess; and Job told us, that they practised dreadful idolatry with such children. The idea struck us to adopt the child, and we asked the mother, whether she would give it to us to educate, that it might become a servant of the great God, which would be far better. She agreed to give it up to us, as soon as it was weaned; and we accordingly considered it as placed under our care by the Lord himself.

"The old name of Bambey, once given to this place, strikes us as peculiarly appropriate, as we may venture to hope, that the Lord's work will *soon* (bambey, *i. e.* by and by) be established here, though not without pressures from without and from within.

"It has lately come to light, that poor Frederick has been guilty of gross deception. He wished to be considered as the chief teacher of his nation, and prevailed on his ignorant countrymen to call him first *Master* and afterwards *Messiah*. Job and Johannes Arabi were much grieved with his proceedings, and heartily rejoiced to hear that a teacher was coming to live amongst them. Though we have been here three-quarters of a year, we have only just discovered the matter, and that by means of the heathen. Help us to pray for the grace and wisdom, which are so necessary in a work beset with so many difficulties. It is a token for good, that the Lord has restored my health, the fever having entirely left me since the 11th of August."

Br. Treu adds, under date September 22d:—

"A later communication from br. Schmidt informs us, that Frederick, once so highly favoured, but since led by temptation into such slippery places, has, by God's mercy, been brought to see his grievous infatuation, and has acknowledged his spiritual declension with tears of contrition, so that a complete change is now perceptible in him. May the Lord yet turn this snare of the devil into a bless-

ing for these poor souls, and strengthen and encourage our dear missionaries."

2. FROM BR. OTTO TANK.

"*Paramaribo, Nov. 16th*, 1842.

"DEAR BROTHER:—You will have heard of the safe arrival of my dear wife and myself, at this place, on the 22d September, after a speedy and pleasant voyage of only thirty-four days from Holland. I confess, the first sight of the half-naked blacks and mulattoes, who crowd this busy and populous town, was somewhat offensive to my European feelings, but this impression was soon effaced. Scarcely had we set foot on land, near Fort Amsterdam, than a party of negroes, headed by an aged and venerable member of our church, came to meet us, with such a friendly mien and such a cordial salutation, and the countenance of the old man so beamed with peace and joy, while he welcomed me as another teacher, that all feeling of estrangement vanished, and in a short time I found myself as much at home among my black and coloured brethren, as if I had passed my whole life among them. By our mission family, now numbering twenty-five adults, we have been most affectionately received, and with them we have been enabled to preserve the unity of the Spirit in the bond of peace. I think I may say, the poor despised race among whom we are called to exercise our ministry, is dear to us for the Lord's sake, and we devote ourselves cheerfully to their service. The field of labour is enlarging, on almost every side of us, and the Lord works mightily on the hearts of numbers who hear us; for to this alone can we attribute the eagerness to listen to the word of salvation, shown by many hundred negroes on the plantations, and the patience and steadfastness with which they endure the ill-treatment to which they are frequently subjected, for receiving instruction or imparting it to others. On the sea-coast, in the neighbourhood of Salem on the Nickery, br. Jacobs has gathered nearly one-third of the black population within the pale of our church, and it is truly cheering to behold the poor people streaming together, and to hear them read to each other, and instruct each other in the way to life eternal. Many a time have they journeyed miles in the fog and darkness of the night, in order to benefit by the six copies of the New Testament, which are there to be met with. On a plantation, on which several years ago divine service was held, no fewer than three hundred heathen negroes came together, and by dint of earnest importunity, prevailed with the manager to allow them to be taught the things which belong to their peace, declaring that they wished to become Christians. On one of the most extensive and valuable plantations in this neighbourhood, about 400 negroes listen eagerly to the gospel message; and, in the course of a very few months, a considerable proportion both of old and young have learned to read, though some had to endure blows in consequence, and the principal teachers are, at this moment, suffering from the stripes inflicted. But the word of God is evidently not bound, nor the work of the Lord effectually obstructed. The more the children of men seek to close

the door, the more evidently does the spirit of God open the hearts. We are thus encouraged to hope for a new and a better and a happier period, than we have ever yet known. May the Lord hasten its approach!

"I have now a petition to prefer, which I hope it will be in your power to answer favourably, through the benevolent aid of the British and Foreign Bible Society. For several years we have not had a single copy of the holy scriptures to dispose of, and we are consequently at the greatest loss, how to supply the wants of the young people in our schools, not to mention others, who are desirous to be instructed in the word of God. Can you not assist us to obtain a supply of this precious book? you would then confer a lasting obligation on us. We have here a small hand-press, given us some years ago by a friend, but our stock of type is nearly exhausted; br. Treu had taught a negro to use it, but for the present it must remain unemployed. Any well-wisher, who would bestow on us an assortment of types, even if old and somewhat worn, would be a real benefactor. It will be remembered that in this colony there is a negro population of from 60,000 to 70,000, to whom we are nearly the only missionaries; and what are we among so many? We have already printed A B C books, and hymn books, and a few other small publications, but our whole stock of books is nearly exhausted. We are particularly anxious to have a supply for those plantations, on which we are allowed to educate the negroes, and thus to turn to the utmost account, the sphere of usefulness opened to us."

FROM BR. C. B. HENN.

Paramaribo, March 16th, 1843.

"Dear Brother:—When I came to this country, in the latter part of year 1841,—a country differing in climate, productions, and the character and habits of its mixed population, from that in which I spent 21 years of my life,* almost as much as it is possible to conceive,—I had no other idea, but of returning to Germany in the spring of the following year. Finding, however, that my brethren here were hard pressed, I willingly yielded to their solicitations, and consented to remain with them for a season, and endeavour to make myself useful in the carrying forward of this widely-extended and important work. My first object was to acquire some knowledge of the negro-English language, in which I so far succeeded, as to be able, at the close of eight months, to hold discourses to the negro congregation. Now, instead of the 300 Esquimaux, whom I was wont formerly to address, I often see as many as 3,000 negroes and persons of colour, assembled before me, to whom I esteem it a privilege to declare, though with stammering tongue, the love of Jesus to sinners. Shortly after, I began to assist in the school, which is attended by a numerous company of children and young people, and is divided into six classes,—in the instruction of which several brethren and sisters are employed. Last year I spent three months at Worsteling Jacobs, where br. Bleichen was suffering from a se-

* Br. Henn was from 1819 to 1840 a missionary in Labrador.—Ed.

vere illness, while br. and sr. Stanke were mostly absent, visiting the negroes on the neighbouring plantations. From December 17th to January 31st, I was residing at Charlottenburg, where I had the privilege to preach the gospel of salvation on thirteen plantations, and to find, among the negroes who labour upon them, many truly desirous to know Jesus Christ, and to be delivered by Him from the bondage of sin and Satan. Among them are found a few who are able to read, and still more eager for instruction in reading. To the former I gave the few copies of the scripture, at my disposal, encouraging them to take every opportunity of teaching their countrymen on the neighbouring estates. It is a matter of thankfulness to us, amid the dearth of Christian instruction so lamentably prevailing in this colony, that we have permission to visit as many as 120 different plantations; and, if but once in six weeks, to make known the glad tidings of a Saviour's love, to those who else would never hear them. And we can testify, with thankfulness, that, however irregularly and imperfectly proclaimed, the word of the cross approves itself to many a heart as the power of God and the wisdom of God.

"Of the numerous negro congregation, committed to our charge in Paramaribo, I may declare, that it appears to be making spiritual progress, and that there are many of its members over whom we can rejoice. Our church, a spacious building, which will hold at least 3000 persons, is ordinarily filled with attentive hearers, on Sundays, and on Tuesdays and Fridays, when a bible lecture is delivered. On prayer days, when adults from the heathen are baptized, the place is inconveniently crowded with worshippers of all colours, whose demeanour is marked by great seriousness and devotion. My room being situated at the corner of our house, commanding a view of two streets that cross each other, I am often greatly struck with the multitude of persons of both sexes, and of all ages, who are hastening to the house of God; and as, on these occasions, they are all neatly dressed in white, many a prayer ascends to the Lord in their behalf, that they may one day be found, among that innumerable multitude, who shall stand before the throne, clothed in white raiment with palms in their hands, giving glory to God and to the Lamb. Our mission-family, I am grieved to say, has of late been sorely afflicted with illness. On the 5th of March, at 8 A. M., it pleased the Lord to call home our dear sr. Thäsler, in her 35th year, and an hour after, sr. Gerschwitz followed her into the heavenly rest, at the age of 27 years. Since the departure of these handmaids of the Lord, an infant, which each left behind, has been called to join its dear mother. At the present time, br. Thäsler and the sisters Sand and Treu, are seriously ill; and we cannot but be anxious as to the result. Under these distressing circumstances, I have felt the more willing to comply with the wishes of my dear fellow-servants, and to continue to give them such assistance, as an old man in his 63d year, whose strength has been materially impaired by his past labours, can hope to afford. May I but daily feel, that my Saviour's grace is sufficient for me, and his strength is made perfect in all weakness!"

IV. SOUTH AFRICA.

In the following letter of br. Kölbing, we have a brief account of the Jubilee-celebration at Genadendal, in commemoration of the renewal of our South African Mission on Dec. 24th, 1792.

The immense swarms of locusts, which, after an interval of 90 years, have again visited the western districts of the Cape Colony, appear to have proved very injurious to the produce of the gardens and fields. As the attempt to train native schoolmasters and missionaries at Genadendal must of necessity be attended with great difficulties, it was very encouraging to our brethren that they could send out the oldest of their normal scholars, *Alexander Haas*, as school-assistant in *Elim*, where he will attend to the infant-school under the inspection of sister *De Fries*. This young Hottentot is also a good performer on the organ, and, what is most pleasing to hear, seems to be a devoted Christian.

We invite the special attention of the reader to br. *Nauhaus'* letter, which contains a brief but interesting sketch of our new mission among the Fingoos at *Clarkson*, from its commencement, in the year 1839, to the date of his letter. The novel and pleasing spectacle is presented at Clarkson, that persons of different nations, viz. Fingoos, Caffres, Negroes of Mozambique, Japanese, Hindoos, Hottentots, and free Negroes, natives of Cape Colony, are all living in peace and harmony together!

EXTRACT OF A LETTER FROM BR. L. TEUTSCH.

"*Genadendal, 6th March*, 1843.

"Dear Brother:—Your kind letter of the 17th September last, with others from brethren and friends to Europe, which came to hand on the 31st of December, proved a very acceptable New Year's gift to our whole mission family. If I write to you somewhat less frequently and extensively than in times past, you will, I am sure, be ready to believe, that the reason is not that I am less disposed than before, to give you every information in my power, relative to the progress of the work of the Lord in this colony, and especially at this place; but that I have a colleague, who is both willing and able to share with me, the performance of this as of every other duty.

"In the course of last year, we made an attempt to raise regular contributions from the members of our various congregations, in aid of our mission-fund. The result, I regret to say, has not yet answered our expectations. Some appeared readily to understand our statement, and cheerfully to respond to our appeals—but the majority showed themslves dull of apprehension; and though they took all

we said in good part, they were evidently not prepared to follow out our suggestions. Nevertheless, a beginning having been made, we will not be discouraged by the very small success of our first essay, but persevere in our efforts, to impress on the minds and hearts of our people the duty and the privilege of giving a portion of that which they have so freely received.

"For several months past, the whole colony has been invaded by armies of locusts. No sooner is one swarm gone, than another takes its place—and here and there, they do the greatest injury to crops of every kind. In our own immediate neighbourhood, the produce of such of the gardens as are removed from houses, have been completely destroyed. In our own garden, and those of our Hottentots, in which a watch is constantly kept, and measures are taken to drive away the intruders, no serious damage has hitherto been sustained. I cannot give you a better idea of this visitation, than by likening it to an incessant fall of snow; for, throughout the extensive garden-ground attached to our settlement, the atmosphere has been, as it were, impregnated with these creatures, from sun-rise to sun-set; and to chase them away, the cracking of whips and other noises have been resounding unceasingly. It is said, that no locusts have been seen in the western districts of the Cape Colony, for a period of 90 years. The sea-shore there is reported to be covered with large masses of these vermin, which have been thrown upon it by the waves; and the captain of a vessel lately arrived, states, that he sailed through immense quantities of them, which were lying on the surface of the sea. Hereby we may form some idea of the danger we have escaped, through the kind providence of our God; for had this great army of the Lord (Joel, ii. 25) been permitted to rest on the land, all the fruits of the earth would have been destroyed, and a famine would have been the consequence. Another sign has appeared in the heavens above, which, for the last few days, has attracted universal attention, and inspired no little awe. I allude to the magnificent comet, which on the 2d of March first showed itself after sun-set, near the western horizon, and which has a train, of dimensions superior to any thing that has been witnessed by the oldest person.

"At the present time, we are all enjoying (so far as I am aware) the blessing of health. Even br. and sr. De Fries, who were long invalids, appear to be gradually recovering strength at Elim. Remember us in your prayers."

FROM BROTHER C. R. KÖLBING.

"*Genadendal, Jan. 24th*, 1843.

"DEAR BROTHER:—You are quite right, when you observe that the training of school-masters and native missionaries is a mark we should aim at more than we have done hitherto; but when I reflect, how far distant we still appear to be from it, I am tempted at times to lose courage. As often as I think, how much the spirit of devotedness to the Lord, which should actuate those who are to become labourers in His vineyard, seems wanting in our pupils, I am deeply

distressed. What can be done to excite it, I know not, excepting to pray to the Lord, (who has hitherto mercifully kept up my confidence,) that He will not abandon this work, begun in his name, and for his sake. Under these circumstances, it was encouraging, that we could send out the oldest of our scholars, Alexander Haas, as school-assistant, to Elim; before he left us, he was commended to the Lord in prayer, and the congregation were requested to remember in their intercessions this first-fruit of our 'institution for training teachers.' He went there with br. and sr. De Fries, on the 27th of October, and took the care of the infant-school under the inspection of sr. De Fries. He assured me, in a letter, that he devotes himself with all his heart to this work, and in the confidence that the Lord will enable and assist him. I am glad to hear from br. Luttering that he is well satisfied with him—that he is zealous and willing, and that the children are already attached to him. I believe he is sincerely desirous to serve the Lord, and live in communion of heart with Him; and, if he only retains his present sentiments, he will be a useful assistant. When here, he played the organ in our meetings alternately with Ezekiel Pfeiffer, which he did very well; now he has no opportunity of doing so, as they have no organ at Elim. I have written to ask, if there is not an old one in any of our settlements in Germany, that might be sent here.

"The English meetings are still continued on Sunday evenings, except in harvest time, when the boys' and girls' schools likewise cease. Br. Gysin and I officiate in turn, and they are attended by the first class of boys and girls of our schools, by our young assistants, by others of the young people, sometimes more and sometimes less, and by a few besides who understand the language.

"I wish you could have heard how forcibly and feelingly br. Teutsch addressed our Hottentots, on the subject of their obligation to contribute towards our mission-fund, that others might receive the benefit of religious instruction, which they had enjoyed so many years. After the subject had been several times brought before them, br. De Fries visited and conversed with them in their houses. Hitherto, however, the amount we have received is but small. I am inclined to believe, from the expression of some, that, after all the trouble that has been taken, they do not understand the matter, and that when they do, we may expect better things.

"Far better success attended br. Nauhaus at Clarkson. Having mentioned it after the Sunday sermons, and explained it the next day, almost all the Hottentots came immediately to bring their contributions; and when it was mentioned to the Fingoos by br. A. Küster, they came from all sides to bring their mites: even children had intreated their parents to give them a penny for the contribution. The receipts at Clarkson were 4*l.* 4*s.* 2*d.* You will read more of this cheerful readiness in the diary, which, before long, will come into your hands. At Groenekloof and Elim, they had likewise contributions last year. In the first conference with our overseers, they very willingly agreed to make contributions, and a certain fixed sum was proposed to be given by all who could afford it. We must wait and see how it will answer.

"On the 29th of September, br. and sr. Teutsch went to Caledon, on account of an attack of rheumatism, from which sr. Teutsch was suffering; but, I regret to say, that she returned, not much benefited by the warm baths. During their absence, the spiritual care of the congregation devolved upon me. On the 24th of December, we celebrated our jubilee, it being fifty years since the brn. Marsveld, Schwin, and Kühnel arrived here, at Baviaanskloof. Our church was simply, but beautifully, decorated with garlands of flowers, and green leaves on the galleries and above the doors. On the face of the minister's desk was inscribed, 'Jesus Christ, the same yesterday, to-day, and forever!' On the wall above the desk, the text of the 24th of December, 1792, was written,—a very striking one in reference to the work then to be commenced,—viz. Is. lix. 19, 'They shall fear the name of the Lord from the west, and His glory to the rising of the sun;' a promise of the Lord now fulfilled in that place, to an extent that could hardly have been deemed possible fifty years ago. In a preparatory service, our congregation were made acquainted with the object of the festival; in the morning meeting, br. Gysin related what the Lord had done at this place, and at other stations, in the past fifty years; and we offered up our praises and thanksgivings to Him for all His benefits; and our prayers, that, according to His mercy, He would abide with us for the time to come, notwithstanding all our faults and deficiencies. In the afternoon, we had a love-feast with our communicants. First, a hymn, composed for the occasion by br. Teutsch, was sung; we then conversed with our congregation; eight persons being present who were here, when the three above-mentioned brethren arrived. They related many things concerning the old times, and told of the deep impression made upon them, when they first heard, that for *them* also, a Saviour was born; they spoke also of the love of Christ, and the spirit of prayer prevailing in those days among the Hottentots. The New Testament given to Helena by George Schmidt was shown; a cheerful, thankful spirit prevailed in the congregation, and it was a day that the Lord blessed, both to us and to our people."

FROM BROTHER NAUHAUS.

"*Clarkson, Nov. 10th*, 1842.

"DEAR BROTHER:—"The present being my first letter to you from this place, I will endeavour to give you a short sketch of our proceedings and experiences, since the year 1839, when we were called to take part in the establishment of a mission among the Fingoos, in the Zitzikama district. It was on the 30th of April that we set out from Genadendal; our journey hither was one of the most toilsome that I have ever performed, and lasted full thirty days, owing to the continuous rain, the wretched state of the roads, or rather tracks, the extreme cold, and the illness of our driver. Our youngest daughter, at that time only twelve weeks old, and the only child who remained with us, was too weak to bear the hardships of this journey; shortly after our arrival here, she departed this life, and I had the mournful duty to perform of interring her dear remains, with

my own hands, on a gently sloping plot of ground not far from our dwelling-house. Thus was dedicated with fervent prayer a burial-place for the congregation which we hoped to gather from the outcasts of the Fingoo race.

"On our arrival here on the 29th of May, we were received with much love by br. and sr. Halter, and br. Küster, who having been here already three months, had prepared a temporary dwelling, which we were thankful enough to make our home. We also found a considerable number of Fingoos located in the neighbourhood of the intended settlement, together with a few Hottentot families from Enon, and several free blacks. The Fingoos were in a state of savage rudeness, and had not yet begun to wear clothing. Within a week of our arrival, all our dear fellow-servants left us, to return to their allotted posts of duty, and we remained alone in this wilderness with our dying child. A few days after, our nearest neighbour Mr. Black, a Scottish colonist, was murdered by the Fingoos,—but this shocking occurrence was not permitted to disturb our minds, or alter our purpose, for we knew in whose name we were come hither, and to whom we could trust for defence and support. We made an immediate commencement of our missionary labours, kept schools, and held daily meetings,—for the Fingoos, through an interpreter, and for the rest in the Dutch language. On the Lord's day, I preached twice, to large companies of Fingoos, who assembled under the canopy of heaven, and appeared to listen to my words with devout attention.

"After an absence of five weeks, br. A. Küster returned from Enon with his newly married wife, and became a valuable assistant to us. We soon perceived that the Lord was working mightily by his Spirit in the hearts of the heathen around us, but it also became evident, that we had to contend with a crafty and powerful foe. We discovered, that many of the Fingoos, who had come to us, did so in the idea, that we should procure for them rich pastures for the grazing of their cattle; being disappointed in this hope, their goodwill was exchanged for bitter enmity; they refused to attend our worship, and spoke loudly against the doctrines of God's word, which testified of the sinfulness of their heathenish customs, and especially forbade them any longer to sell their daughters. In spite of this opposition, it was a joy to us to perceive, that many in whose hearts a work of grace had been already commenced, remained faithful to their convictions, and willingly endured the scorn and ill-usage of their benighted countrymen. At Easter 1840, I had the favour to baptize Maziza, the first fruits of this tribe, by the name of John; and on the 12th of May following, we laid the foundation of our church and school-house. The former was solemnly dedicated to the worship of God, on the 12th of December, on which occasion, eleven persons were embodied with the Church of Christ by holy baptism. Ever since this period, the work of the Lord has made steady progress, though powerful opposition and strong temptations have not been wanting. The majority of the Fingoos, whom we found here on our first arrival, gradually forsook us; but their places were supplied by others, especially such as had been already baptized, and

who were thankful to take up their abode on our mission-premises, that they might be near the church and school. Several families of enfranchised negroes, likewise obtained leave to live with us, so that our settlement has gradually become a very pleasant and flourishing village. Its population is composed of persons belonging to seven different nations or tribes, viz. Fingoos, Caffres, Negroes of Mozambique, Japanese, Hindoos, Hottentots, and free Negroes, natives of this colony, who all live in peace and harmony together. In the course of the last two years, seventy-five adults and twenty-three children have been baptized; of the adults, forty-three are Fingoos; and twelve individuals of this tribe, and eight of other races, are already communicants. To all these persons, with the exception of one Fingoo, we can give the testimony, that they walk worthy of the grace they have received, and that they exhibit in their outward demeanour, the reality and the greatness of the change, which has been wrought in their hearts. They are all decently clothed after the European fashion, and their appearance, especially on Sundays, is uncommonly neat, cleanly, and respectable. Some of the children, indeed, still go naked; but we hope to get rid even of this remnant of barbarism. One of our converts, the captain of his tribe, Joseph Mangoba, has already quitted our ranks, to join, as we humbly trust, those of the church above. With another captain, we have had much trouble and anxiety. Under the influence of shameful avarice, he was induced to sell his daughter for twelve cows, to a heathen Fingoo, who had already one wife; an offence for which we felt it our duty, for example's sake, to exclude him from church-fellowship. The poor man seems much humbled and distressed, by the loss of his privileges, so that we cannot but indulge the hope, that he may still experience the converting power of Divine grace. Seldom is he absent from the public services, which he is still at liberty to attend. In the month of June, we had the joy to admit as candidate for baptism, an old sorcerer, who had given up his craft, and become a faithful attendant at church; should he be truly turned from his evil ways, much will be gained for our Saviour's cause.

"Once a fortnight, we have a service for the benefit of the Fingoos, who live at a distance from the settlement; it is held in a building which the people themselves have erected, in a convenient locality about three miles from Clarkson, and which will accommodate about a hundred persons. Having been disabled from riding, by a fall from my horse, which might easily have been attended with fatal consequences, I have been compelled of late, to devolve these additional services upon brother Küster. In the month of September, our new dwelling-house was completed, and on the 20th of October following, we opened our infant-school with praise and prayer. At the present time, it is attended by about thirty-four children, from two to six years of age. The conduct of this school is attended with many difficulties, arising chiefly from the want of a proper school-room, and the absence of nearly all the helps, which are ordinarily required for this purpose. To the present time, we have not been able to obtain a single picture for the illustration of Scripture facts,

or natural history—nevertheless, we will not give way to feelings of discouragement, but cherish the hope, that the Good Shepherd will bless our endeavours, to instruct and to train for Him the lambs of His flock. The delight which the dear children take in the school is very encouraging; their impatience to attend it is so great, that they can hardly wait for the ringing of the bell. Every afternoon, brother Küster keeps school to about twenty-eight older children, several of whom can already write a very good hand. Thus far, therefore, the work committed to us, has been blessedly proceeding.

"We are all, through mercy, enjoying a good state of health, and each of us seems at home and happy, in his work. Love, peace, and unity of spirit prevail in our mission-family, and assist to make all our labour light, and all our trials bearable. May the Lord continue to us this great blessing!"

V. MEMOIR OF BR. JACOB ZORN.

The following sketch of the principal events in the life of our departed brother Jacob Zorn has been hastily prepared, amid the pressure of numerous duties, and before the writer had been able to collect and arrange all the materials for this purpose. It was thought, however, that the numerous friends and admirers of our lamented brother would regard with favour the present imperfect memoir, as it treats of one, whose trials and triumphs as a gifted and devoted missionary and servant of God, have rendered his name familiar to all throughout the United Brethren's Church, and to the numerous friends of our missions. We hope that a more comprehensive memoir will appear hereafter, perhaps in a separate pamphlet, with a lithographic print of our departed brother. We regret that brother Zorn never wrote even an outline of his useful though brief career through life;—his unfeigned humility leading him to suppose, that such an account of himself would not prove interesting or edifying to others.

The compiler of the following memoir has availed himself of extracts from published letters of brother Zorn, and facts and incidents supplied by the friends of the deceased, especially by brother Francis R. Holland, from whose interesting letters very copious extracts have been introduced.

Jacob Zorn was born October 19th, 1803, on missionary ground, at Friedensberg, on the island of St. Croix, where his parents George and Sarah Zorn laboured as devoted missionaries. The subject of this memoir was the only survivor of five children. He was of a

delicate constitution, and subject even in childhood to rheumatism and palpitation of the heart.

At the age of seven, his parents sent their only son to the United States, to be educated in our boarding-school at Nazareth, Pennsylvania. The following incident deserves to be treasured up, as illustrating the watchful and protecting providence of God in behalf of the little child, who was so early separated from his parents. They had entrusted their son to the care of a lady, a resident of the island, who intended to visit the United States with her own little boy. Soon after she had landed in one of our large cities, she placed her little charge in a stage-coach, to be sent on to his place of destination. The child falling asleep, was not noticed when the coaches were changed, and was thus brought back to the city. Here he remained for five days at a hotel, unknown, and dependent upon the kindness of entire strangers. At the end of that time, brother Sebastian Oppelt, a missionary among the Indians in the West, on his return from the mission was providentially led to stop at the same hotel. Perceiving a trunk with the name "*Zorn*" on it, he inquired of the landlord, who of that name was there, and was told: "a very quiet little boy, who has been here these five days. I do not know where he is from, or whither he is going." Brother Oppelt was kind enough immediately to take him in charge, and accompany him to Nazareth. Thus did He, who is the especial Friend of children, watch over and lead to his friends this little boy, who in later years was, in the hands of the Lord, to become the honoured instrument of leading many benighted souls out of darkness into marvellous light!

At Nazareth he was placed under the care of old sister Moehring, and attended the day-school of that place. About this time he suffered severely in consequence of an attack of rheumatism. After his recovery, he was in the course of time introduced into the boarding-school for young gentlemen at Nazareth-Hall, where he very soon attracted the favourable notice of the teachers and the principal of this institution, by his good conduct and great assiduity in pursuing his studies, so that he was at the head of all his classes, when he left the academy to be placed in the store at Nazareth. Upon the reorganization of the Theological Seminary at Nazareth-Hall, he was (especially at the instance of the principal, the Rev. John C. Bechler) admitted as a student of theology. During his collegiate course he was again afflicted with rheumatism to such a degree, that his recovery was deemed extremely doubtful.

From a birth-day book of the deceased, in which he had noticed the dates of some events in his life, it appears, that on February 1st 1817, he was confirmed by brother Bechler, as the preparatory ordinance to the communion with the church, in the sacrament of the Lord's Supper. He left the seminary in the year 1823, in order to enter at Nazareth-Hall upon the important duties of a teacher of youth. He had made a good use of the short term granted to his class in the Theological Institution, and was especially fond of mathematical studies. His mind was naturally vigorous, and his judgment sound and practical. During this period and subsequently, he was

often harassed with doubts on various doctrinal points. His great aim was however *truth*, and the Holy Spirit eventually succeeded in leading his heart back to Him, who is "the Truth, the Way, and the Life." He was enabled to see the error of his views, flowing from the pride and deceitfulness of the unregenerate heart, and cordially to embrace the crucified Saviour, as *his Lord and his God!* His love to his Redeemer was ardent; his faith strong; his humility and lowliness of mind exemplary; respectful to all, deferential to his superiors, kind and tolerant to his inferiors, in his friendships ever faithful and devoted; altogether "he was a man after God's own heart."

From Nazareth-Hall he removed in the year 1827 to Bethlehem, as accountant of the young ladies' seminary. His desire was to enter the ranks of the ministry at *home*, but He "whose thoughts are not our thoughts," had a more distant but equally honourable calling in store for him, when he, on May 5th, 1828, most unexpectedly received an appointment to serve as missionary on the island of Jamaica. After a long and severe struggle, he felt resigned to this allotment on the part of our gracious Lord. On June 1st, 1828, he was united in the bonds of wedlock to sister Caroline R. Sievers, a native of the same island with her husband, the parents of both having been stationed as missionaries on the island of St. Croix. Thus, as has often been the case in the history of our missions, did these youthful servants of the Lord go forth, in the footsteps of their parents, to break the bread of life to the famishing heathen. Brother Zorn was ordained a deacon of the church by the Right Rev. Anders on the 8th of June 1828, and on the 30th of the same month they sailed from Philadelphia. On the 26th of July, they first beheld the beautiful island of St. Bartholomew, where they landed and remained some time. On the 31st of July they arrived at St. Thomas, where they spent a few weeks very pleasantly with our brethren and sisters on that, and the other two Danish Islands. Brother Zorn enjoyed the melancholy gratification of standing at the grave of his departed father, who had some years before entered upon that rest, "which remaineth to the people of God." He and his wife had also the pleasure of seeing and recognizing the places of their birth, and to hear the negro brethren and sisters call to mind their parents' names and labours of love among them.

On September 10th they safely arrived at Kingston, Jamaica, and three days after the lovely situation of Fairfield was reached by them, where they received their first station with brother and sister Ellis, the superintendent of the Brethren's mission on Jamaica.

Their time of residence at Fairfield passed very pleasantly; and whatever may have been the reluctance at first felt by our brother to enter the mission-service, he now declared his thankfulness to the Lord, for having guided his footsteps hither, and they both devoted themselves with soul and body to their delightful service. On September 21st he preached his first sermon at Fairfield on 1 Cor. iii. 1–13. On November 16th, 1828, Brother Zorn preached at the consecration of New-Carmel chapel, and lived to see a congregation of

2,000 souls gathered at that spot through the blessed instrumentality of his fellow labourers, some of whom, with many others who there first heard the "word of life," have gone before him to their eternal and happy home. In February 1830, brother and sister Zorn removed from Fairfield to Spring Vale, the residence of C. Farquharson, Esq., in the parish of St. Elisabeth. Here they first lived in a cottage, belonging to Mr. Farquharson, and met with every possible attention and kindness from this gentleman and other Christian friends, who gave them every opportunity of instructing their people. The religious services on the Lord's day were kept at Mr. Farquharson's own house.

Spring Vale is situated in a beautiful valley, surrounded by mountains of moderate elevation. A few days after their arrival, brother Zorn rode with Mr. Farquharson and brother Scholefield to select a spot on which to build a chapel. The summit of a rocky hill on Y. S. estate was chosen, "about 700 feet above the plain, and commanding an extensive view of the surrounding country, with the beautifully verdant cane-pieces of the sugar-estate Y. S., between which a river of the same name glides circuitously, lying like a map at your feet." The land, about twenty-six acres, was given by Mr. Green, the proprietor of Y. S. Mr. Farquharson and other friends rendered great assistance in erecting the building. On February 20th, 1830, brother Zorn preached his first sermon in Spring Vale, on the words *Matth.* 26. 37, 38. the hall being crowded with attentive hearers. On June 7th, 1830, the first tree was felled for the *New Fulneck* chapel. Early in the morning, brother and sister Zorn, accompanied by Mr. Farquharson, rode to the spot, and having tied their horses at the foot of the hill, they with difficulty scrambled up, through the tangled vines and underwood, to see the first tree cut down, and the light of the sun let in upon the spot, where the everlasting gospel was to be proclaimed in a temple, consecrated to the Triune God! On the 10th of August, 1830, the foundation stone of New Fulneck chapel was laid. On the 10th of September following, as brother and sister Zorn were returning in a gig from *Irwin Hill*, they experienced a remarkable preservation. The horse stepped into a hole, caused by a tree having entirely decayed under ground, but which was concealed by the grass that grew over it. The shafts were broken, the splash-board shattered to pieces, and both thrown out of the gig without receiving the slightest injury! On November 7th, 1830, brother Zorn was seized with a violent bilious fever, accompanied with rheumatism, occasioned by his exposure to a heavy rain, on his return from Fairfield conference. He was for weeks unable to leave his bed.—At the end of the year 1830, his congregation numbered four communicants, and 119 candidates and new people. During this period the holy communion was celebrated in brother Zorn's little cottage.

The consecration of New Fulneck chapel took place August 14th, 1831, and on this joyous occasion eight adults were baptized, and seven received into the covenant of brotherly union, besides a number added to the class of candidates. Brother Zorn writes on this occa-

sion: "You may imagine that our hearts were filled with gratitude to our Redeemer, when we appeared for the first time in our newly-erected church, solemnly to dedicate it to the worship of God. When the children commenced with the hymn: '*Before Jehovah's awful throne*,' we felt as if we should prostrate ourselves before Him, exclaiming, '*this is the Lord's doing*, it is marvellous in our eyes.'"

The year 1832 was distinguished by many distressing occurrences. The *insurrection* among the slaves, in the beginning of the year, was a most trying event to our missionaries. Martial law was proclaimed, and enforced in all its rigours, upon ministers and people. The excitement of the white population against all the missionaries on the island was great, as they were, although erroneously, regarded by many as the instigators of this rebellion. The arrest and trial of brother Pfeiffer caused brother Zorn great pain, and the executions of the infatuated blacks grieved his tender heart. While lamenting these rigorous measures, he mourned over the delusion of the slaves in revolting from their masters. During this time of terror he regularly attended to the services of the sanctuary, and felt greatly rejoiced when he ascertained, that in this season of peculiar temptation, none of his people were implicated in the rebellion. "As to ourselves," writes brother Zorn, "I may with truth déclare, that our souls were preserved in perfect peace, stayed upon the Lord; we felt that our anchor was cast upon the Rock of Ages, and that we could rest in entire security, and realize the sweetness of the divine promises." At the solicitation of their friends, brother and sister Zorn removed for a time to *Black River*, in order to avoid all appearance of favouring the insurrection. From Black River he rode every Sunday to New Fulneck. The great excitement produced by these harassing trials, brought on an obstinate intermittent fever in February 1832, that haunted him for months. After the insurrection had been put down, he had greatly to mourn over the blighting effects of the rebellion on the spiritual state of many of his people. At the close of this year, the New Fulneck congregation numbered 22 communicants, and 335 candidates and new people, and 100 children. The year 1833 was spent in the faithful discharge of the usual duties of a minister of the gospel.

In reference to the measures contemplated by government, to emancipate the slave population, and to grant £20,000,000 as an indemnification to the slave-holders, brother Zorn wrote in the month of August 1832: "In that case, might not Jamaica and the West Indies become *nurseries* of sable missionaries, who, falling in with the plans of Colonization Societies and others, would carry the gospel of peace to the very heart of benighted Africa, pointing out the narrow road over Calvary, in which 'even fools need not err?' When he wrote this, in an almost prophetic spirit, he could not realize, that after the lapse of only ten years, he would enjoy the happiness to see several families of pious brethren and sisters departing from Jamaica, for their benighted fatherland, in order, on its western coast, to form the nucleus of a Christian settlement, under the auspices of brother Rüs of the Basle Swiss Mission. At the close of the

year 1833, the New Fulneck congregation had fifty-four communicants enrolled, and the remainder of the congregation amounted to nearly 600.

February 17th, 1834, he began the building of the mission dwelling-house at New Fulneck. August 1st, 1834, he says: "Glorious day of emancipation! the church crowded! This liberation from the yoke of bodily slavery, will, we humbly hope, be the means of bringing many out of the more galling bonds of Satan, 'who ruleth in the children of disobedience,' that many may know the truth, and the truth may make them free; that thousands who never before saw their abject condition, as slaves of sin and Satan, may 'be made free from their sin, and become the servants of righteousness.'"

The annual return of this day was always improved by him in the best manner to his people. In the last years he mourned over some disappointed expectations; yet so great was the spiritual improvement, compared with former times, that last year when the church-bell early in the morning proclaimed the anniversary of emancipation, he started up and wept for joy. In September 1834, he received an internal injury by a fall from his horse, and was seized with a spitting of blood, which, however, yielded to quiet, and a few sabbaths' cessation from preaching. In November 1834, he moved into his new dwelling at New Fulneck. He was much gratified when the new organ, which he had procured from England, was played for the first time in the chapel. He taught the children and young people a number of sacred songs and anthems, besides training them to sing our beautiful church tunes in a proper manner.

At the close of the year 1835 the congregation at New Fulneck numbered 856 souls, including 117 communicants. In the beginning of 1836, he removed to Fairfield, preparatory to his sailing for Germany to attend the General Synod of the church at Herrnhuth. Thus we have seen what great things the Lord effected through our brother's instrumentality in the six years he laboured at Spring Vale and New Fulneck. What a wondrous change! Never before had these hills and valleys echoed to the sounds of the church-going bell; *now* on each Sabbath morning crowds of worshippers assemble in the large and pleasant chapel.

March 10th, 1836, he took leave of Fairfield for Kingston, and on April 3d he sailed from Port Royal for the United States. On the voyage the vessel encountered a dreadful storm off Cape Hatteras; the bulwarks were swept away, and the danger was imminent. He was graciously spared, as well as the rest on board, and arrived safely at New York, April 23d, 1836, where he preached on the following day (Sabbath). From this city he proceeded to Bethlehem, Penn., on a short visit to his beloved and aged mother, and other dear friends. On May 3d, he sailed from New York in a packet for Portsmouth, England. On the 31st of May they came to anchor in the bay of Falmouth, and on the next day he set out for London by land, where he arrived June 2d. After a short stay he proceeded to Herrnhuth, via Hamburg and Dresden, and on the 11th of June he was introduced to the synod at Herrnhuth. It was delightful and

instructive to him, to meet with so many dear brethren from different parts of the world, who could thus strengthen their hands in the Lord. The solemn close of the synod took place on the 3d of September. The following day was to him a day of especial and absorbing interest, when he and the brethren H. P. Hallbeck, Latrobe and Verbeek were ordained *presbyters* of the church. On his return home he visited Switzerland, with some friends from America, and passed down the Rhine. A person of his cultivated mind could not fail to view various places of interest in the old world with great delight. After having reached London, on Sept. 28th, he visited several parts of England, and attended various missionary meetings, at Brighton, Chichester, Bristol, Fulneck, Fairfield, Manchester, &c., for here, as wherever he went, he was diligently engaged in the holy cause of our missions. After having encountered a violent storm off New Foundland, the packet reached New York on November 17th, and soon after he arrived at Bethlehem, where he had the unspeakable happiness to embrace his dear wife and infant daughter, *Sarah Margaret*, who was born during his absence. After a short stay at Bethlehem, he returned with his family to Jamaica, and arrived at Fairfield on the 21st of January, 1837. Having been appointed to the superintendence of the mission, Fairfield became the place of his residence during the remainder of his days. On the 27th of Nov. 1840, he and his dear partner were called to resign their second daughter, *Caroline Lydia*, into the arms of their Saviour. This was indeed a severe blow, but the parents were graciously sustained under this affliction by the consolations of religion. Immediately preceding this event, brother Zorn's labours had been very arduous. The brethren had purchased a property near Nazareth, called Maidstone, containing 400 acres of rough mountain land. On this property stood a building, now the Nazareth mission-dwelling. The land of this property was surveyed by brother Zorn himself, and divided into lots of 1, 2, 3, 4 or 5 acres for the benefit of the Nazareth congregation, the members of which bought these lots. He thus saved the mission a considerable expense, although his labours were very fatiguing for several weeks, and he was only called home to see his sweet child breathe her last! Immediately after the funeral he was taken seriously ill with the bilious fever, and he as well as others thought his end to be near. He, however, prayed to the Lord to spare him, until he had finished the Maidstone survey, adding, however, "*the Lord's will be done!*" He could not bear the thoughts that his brethren should have any trouble with his affairs after his death, and said:—"if every thing was settled, he would cheerfully go!" The Lord heard the prayer of his devoted servant, and restored him to health and usefulness. Subsequently the delays in settling the Maidstone purchases were a source of great anxiety and disappointment to him. The years 1841 and 1842 were marked by various trying events. He had to mourn over great spiritual declension among the members not only of Fairfield, but of some other congregations. At times it seemed as if Satan were overcoming the most hopeful; and amid these sad experiences his faith was often severely tried.

In connection with this subject he wrote in 1841:—"Our congregation at Fairfield sometimes encourages, sometimes disappoints us. Sunshine and clouds alternate! The transition from slavery to freedom has been trying to some, who were disposed to worldliness and forgetfulness of God their Saviour! The lusts of the flesh carry away others as with a flood. Yet, on the whole, comparatively speaking, there is a steady progress in the mass, and with a number of our black brethren and sisters, we are one in heart, "*and rejoice together in hope of the glory of God.*" Again, in reference to the progress of Christian civilization on the island, he writes:—"Our parish, Manchester, has become one of the most favoured in the island. In a population of about 25,000 souls, we have 14 ordained ministers of the gospel, and five or six European semi-clerical assistants or catechists. These are of the regular established church, of the Church-Missionary Society, Presbyterians, Independents, Methodists, ourselves, and lately a Baptist missionary. Most of these ministers are enrolled in the Parish Bible Society, which held its annual meeting this year in our chapel at Fairfield. It was an interesting assembly. May it soothe those frictions, which, in persons of such varied sentiments, are occasionally produced! May all be '*United Brethren*,' though not '*Moravians!*'"

He was also delighted with, and took an active part in the late missionary expedition to western Africa. Fairfield congregation furnished out of her midst ten of the emigrants, who were accompanied by the missionary Rüs to Africa. Oh! how he delighted to think of the time, when the brethren would be the means of carrying thither the everlasting gospel, and when "Ethiopia would stretch out her hands unto God." (Ps. 68: 31.) (See his last letter in the Missionary Intelligencer, 3d quarter, p. 114.)

His situation, as superintendent of our missions in Jamaica, brought him into connection and correspondence with a large and interesting circle of acquaintances; and wherever he was known, he was beloved. None enjoyed a greater share of esteem and respect from the members and ministers of other denominations, than our beloved brother, and none made a better use of his talents and influence for the promotion of peace among Christians and the spread of the Redeemer's kingdom.

His knowledge of architecture both in theory and practice, was very considerable, and the beautiful chapel of *Bethabara* is a noble monument of his untiring diligence in procuring the means for its erection, as well as of his faithfulness and skill in superintending the work in person, and having it done at once in the most cheap and durable manner. This chapel is admired by all, and has been copied by several of other denominations, in the building of their places of worship.* He was also a very ready writer, as his numerous letters, published in the Periodical Accounts and Missionary Intelligencer, will show. It is surprising what an amount of work he accomplished, and all in his usual quiet way, without any wish

* His skill in building was of great service to the mission in the erection of New Fulneck, New Bethlehem, Lititz, Bethany and Bethabara chapels.

for display or demonstration for effect. After his death, all his affairs, accounts, diary, of Fairfield, &c. &c., were found in excellent order, and every thing written down to the very day of his leaving home. Thus he could with truth declare on his death-bed, that he had no arrangements to make,—that his work was done, and that he was quite resigned, and reposing calmly in his Saviour's arms!

He was also very fond of music, and had trained a choir of singers at Fairfield. This choir was first commenced by the late brother Straubel, after whose death it was continued by brother Zorn; and though this teaching imposed much labour upon him, he persevered, and the singing of anthems on festival-days was very entertaining. His knowledge of medicine was also of the greatest service both to the members of the mission family and his flock, in a country where medical aid can only be procured with difficulty.

His *patience* was a striking and distinguishing feature of his character. He would listen with the greatest patience to the dullest and most tiresome complaints, and then administer good advice, and teach his people with humility and kindness of heart. The people said after his death, "where will we get another so patient with us?"

His humility, simplicity of heart, above all his unfeigned and fervent love to his Saviour, and unwearied labours in the Redeemer's cause, endeared him to his people and his numerous friends. "It is no unusual circumstance," writes brother Holland, "to see the *old* people especially, burst into tears, when speaking of their beloved pastor, and to say:—'He first showed me the way of life!'"

We now proceed to describe the last days in the life of this eminent man of God, and in so doing avail ourselves of the detailed account forwarded by brother Holland.

On the evening of the 26th of April last, brother Zorn returned to Fairfield, having gone to Bethany the preceding day in company with brother Robbins, to meet brother Davis on the Lookout hill, three miles from New Eden, to select a spot on which to build the cottage for the missionaries at New Eden, out of the influence of the lowland heat and marsh miasmata. After leaving Lookout, he returned to Fairfield by way of Nazareth, where he called to see brother Oates, who seemed to be recovering from an attack of fever. I remarked to him on his return, "you look tired," to which he assented, but congratulated himself that he had escaped the rain, which fell while he was at brother Oates'. In the evening he kept singing-school as usual, and when we represented to him at the tea-table, that he had been riding upwards of 40 miles on that and the preceding day, he replied, that could not be helped, and he could not send his class home now, as they had come, and were in waiting. In the following night he was attacked with sore throat, which increased in virulence so rapidly, that on the 28th he could swallow only a small quantity of liquid, which he sucked drop by drop through a quill. Meanwhile a gathering on one of the tonsils was drawing towards suppuration, and on the 1st of May it broke, after having been touched with lunar caustic. His disease seemed to yield to the means

employed, and though he felt very weak, his friends and dear wife rejoiced that he was so far recovered as to be, humanly speaking, out of danger. We had been praying in our family devotions for his recovery, and feeling a little better, he sent me a line in the evening, desiring me to remember him in humble thanksgivings before the Lord, in the evening prayer. Still he mended very slowly, and complained of weakness and oppression of the chest, and a slight cough, saying, that he did not regain his strength as rapidly as he had hoped. He felt little relish or inclination for any thing, and expressed a wish to leave Fairfield for some time, in order to be free from all official cares. The quarterly meeting of the Manchester Bible Society having been appointed for May 12th, he expressed a wish to accompany me to the Rev. Mr. Slatyers, at whose house the meeting was to be held. On our ride to and from the meeting, he was very cheerful and communicative; and the day was spent very pleasantly, and with entire cordiality and unanimity among our Christian friends. Brother Z. conversed very familiarly and fully with Mr. S. on the state of religion among the people, and was listened to, as indeed he always was, with profound respect and deference by all present. His presence at such meetings always had a marked and happy effect. This was the last time we rode out together, and on the way he was cheerful, and discoursed unreservedly on various subjects, and especially on the improvement of the youth and the management of our schools, a subject on which we harmonized entirely. On the way home, I got some slips of Cherokee rose from the road-side, and we plucked some of the roses for sister Zorn, and as our road led us by the dwelling of the Rev. Mr. Stevens we called, and brother Z. hinted to me to get plants, and some cuttings from Mr. Stevens's beautiful garden, and put them into mine, in which he took great interest. We obtained some plants, and brother Z. seemed more pleased with them than even myself. When we reached home, he soon sunk again into his former low-spirited state of mind, and said he must go out to another station, and thought that Lititz, being warmer, would agree with him. On Tuesday morning he set out with his family, and remained a day or two at Lititz. On Thursday morning, the 18th, they went up to Bethlehem, and he felt so much stronger, that he spoke of attending the conference next week at New Fulneck. He wrote a few lines by a messenger to brother Feurig, asking for the minutes of the conference to be sent to him, and said that he felt better, but only required rest for that day, as he had thrown up some blood the evening before. This, however, did not seem to alarm him much, as he had some years ago been afflicted in the same way. On Saturday the 20th, he threw up such large quantities of blood, that all began to be alarmed. Brother Zorn said, that he thought it was the Lord's will to take him home. He commended his beloved partner and little ones in fervent prayer to His covenant God, "who, he said, will take better care of you than I can."

A physician, who was sent for, pronounced his disorder a rupture of a blood-vessel, and by blood-letting, and keeping in a state of

quietude, the hemorrhage gradually ceased. He sent for brother Prince to make a few arrangements, but he had very few to make, as his business was always done with so much punctuality, that at any time he might have laid down to die without any uneasiness. We, at Fairfield, heard of his dangerous situation on the 22d, and often did we cast longing and anxious looks towards New Bethlehem on the opposite mountains, and many were the inquiries made by the people, and many were the prayers offered up by them for the recovery of their beloved pastor. On the following day (23d) brother Feurig went over to visit him, and the remainder of the week was all excitement and anxiety about dear brother Oates, who was lying at the point of death. But we heard that brother Zorn, though very weak, was doing better, and began to cherish the fond hope of his restoration. But oh! how were our hopes blighted, by the account of his death on Saturday morning, the 27th, at 8 o'clock, 20 minutes, and that the funeral would take place on the following day or Sunday! Though others had hoped, he himself said: "you must not think me out of danger yet. I am resigned to the Lord's will; yet if I were to choose, I would rather depart and be with Christ!" He suffered no pain, not even when the hemorrhage was most violent, and when he could not speak for fear of irritating the cough, and throwing up more blood, he wrote on a slate, "*mercy! mercy! The Lord is so good!*" On Friday, the 26th, towards evening, the bleeding recommenced worse than before, and it now became apparent, that his end was really at hand! The brethren Pfeiffer and Heath were present, and the blessing of the Lord for his departure was pronounced, to which he said: "*Amen!*" He retained his faculties to the last moment, when he bade adieu to care and grief and pain, and went to the blessed abode of saints and angels, and to his Redeemer's arms! When no longer able to speak, a moment before he breathed his last, brother Heath asked him: "*are you happy* now?" He signified assent, at the same time sweetly looking upwards,—one or two more sighs, and all was over! He is now in eternal rest and glory, but we feel our loss, and mourn, and none more than I, for he was to me an intimate friend, a father, brother, a faithful counsellor. Were I to begin to describe all his excellent qualities,—his humility, patience, kindness, his charity,—were I to recount what his brethren, his congregation, this mission, the *church* have lost in him,—I should not know where to end. He gloried not in himself, but *only in the cross of Christ*. Once during his last illness, when his dear partner alluded to his general kindness and amiableness of disposition, he asked for a hymn-book, and pointing to No. 555, he said: "that tells you what I am!" (We subjoin the hymn:

"Though by nature I'm defiled,
Jesus' blood hath made me clean;
He my sin-sick soul hath healed:
Yea, though traces still remain
Of my former sad condition,
When to Him for help I cry,
He to soothe my grief is nigh:
Lord, remain my kind physician,
I, thy patient, then am sure,
Thou wilt work a thorough cure.")

He loved to cherish *peace*, especially among the different denominations of Christians, and often sang in reference to the joys of heaven:—

"Sorrow, and pain, and ev'ry care,
And *discord*, there shall cease;
And perfect joy and love sincere,
Adorn the realms of peace.

The soul, from sin for ever free,
Shall mourn its power no more,
But, clothed in spotless purity,
Redeeming love adore."—

No. 1191, *v.* 2 *&* 3.

Such was his unfeigned humility of character, that he would give up his own right rather than wound the feelings of a brother. He is now gone, and sad indeed to our human foresight is the prospect for the future! His place and office may be filled, but not by a more excellent and more useful man;—and the void, made by his removal in our little circle, will remain.

The funeral was, according to his own request, kept at Fairfield on the next day, Sunday the 28th. They left Bethlehem at 5 P. M., on Saturday the 27th, with the remains of our lamented brother, and succeeded to reach Lititz at midnight with great difficulty. At daybreak the procession left Lititz for Fairfield, where they arrived at about 9 A. M. As the company slowly wound up the hill, brother Prince riding behind the coffin, and as they turned into the open space below the mission-house, we had a full view of the dense mass of negroes (nearly all dressed in white) following in solemn silence. It was most affecting indeed to see some of the old white-headed negro brethren awaiting at the gate the arrival of the corpse. Bursting into tears, they broke out into the most piteous exclamations of heartfelt sorrow! It was with difficulty they could be quieted; their grief was inconsolable! One said: "me minister, me massa, what me for do now? Me only Jesus lef!" Another exclaimed: "him show me the way of life, me dear massa! what we for do? Him we cooner post." (He was our corner-post.) We carried the coffin into the hall, and upon opening it found the body in a good state of preservation, and the countenance not in the least injured. By this time, sister Zorn, with her two children, and the brethren Heath and Pfeiffer had arrived. Soon after their arrival (about 10 A. M.) we opened the hall-door for the people to pass through, to take one last look at the remains of their much loved pastor. Brother Spence stood at one door, where the people entered. They then walked around the foot of the coffin, and went out at the opposite door, where brother Prince had stationed himself to prevent them from blocking up the passage. Brother Robbins and myself were in the hall. For the space of two hours there was one continuous throng moving through the hall. The people walked singly and followed close after one another. None was allowed to stop. It was a most affecting scene indeed! Old people came tottering past the coffin, the tears streaming down their furrowed cheeks,—the young and

middle-aged looked sad, and nearly all were in tears! In gaining all this esteem and affection, our deceased brother had obtained a triumph without even causing a tear to be shed, save that which flowed from merited reproof, or the ingenuous sorrow which shall be turned into joy.

Soon after 12 o'clock the coffin was closed, and carried into the chapel, and the funeral service held. Brother Robbins first gave out brother Zorn's favourite verse, No. 555, which he prefaced by a few remarks. Then I gave out an anthem, which brother Zorn had copied with the notes for the choir: (the congregation singing it to T. 82.)

1. "Hark! a voice sounds from the sky,
Blessed in the Lord who die!
All their toil and conflicts over;
Oh! the glory they discover!
From their labour they shall rest,
Nor e'er leave those mansions blessed.

2. Lo! they view Him there above,
Christ their Saviour, whom they love;
He has banish'd all their fears,
Gently wip'd away their tears;—
Now their grief and sorrows cease,
In eternal joy and peace."—

When this anthem had been sung, the choir chaunted:

"Lamb of God! Thou shalt remain for ever
Of our songs the *only* theme;" &c. (No. 91.)

Afterwards I read Job 14. 1 Cor. 15: 20–26, 34–58. Rev. 7: 9–17. Rev. 14: 13; ch. 22: 1–5, and 17–20. Hereupon the choir again sang:

"Saints and angels, join'd in concert," (No. 275.)

Brother Pfeiffer then delivered the funeral discourse; the congregation sang hereupon:

"May I but reach that blissful shore," &c.

Brother Heath next offered up a fervent prayer, and brother Prince then mentioned, that after the hymn, "*Happy soul! thy days are ended*," &c. had been sung, the congregation would proceed to the burying ground. The body was carried by the brethren Prince, Robbins, Feurig, Tomlinson, Patmore, and myself. Brother Spence prayed the Litany used at burials. During these sad and solemn services, there were more people outside than in the church, which as well as the school-rooms, was crowded. As the funeral took place on Sunday, none of the ministers of other denominations could be present, but we received letters from several churchmen and dissenters, expressing their sympathy in our bereavement, and paying a high tribute to brother Zorn's excellence and worth. Thus have we, after an interval of only three days, stood twice by the graves of our fellow-soldiers of the cross! How solemn is the appeal made to all our hearts: "Be ye also ready!" Two more excellent characters, than the departed brethren Oates and Zorn, could not have been

taken from our midst; the one, brother Zorn, having for 15 years proclaimed the gospel on this island, and the former having but a few months ago commenced the labour of love in our midst. But their work is done, and they have entered into their rest! Nothing more remained for *them* to do;—they were to receive the victor's crown! But we, the survivors, have yet to labour, and oh, for grace to remain faithful unto death! May the Lord raise up other faithful and devoted servants to take the places of those He has called to Himself!

Dear sister Zorn bears her loss with Christian resignation, and gratefully recounts the Lord's mercies in granting her beloved husband an illness free from pain, and such a peaceful, yea triumphant departure.

While dwelling with a mournful interest on the unexpected removal of our friend and brother, the following reflections occurred to our mind, which brother Zorn wrote in reference to the departure of brother H. P. Hallbeck, in the year 1840,—between whom a striking similarity may be traced, in reference to their zeal and devotion in the mission service, as well as a happy union of practical qualifications, for their prominent situation as principals in their respective missions. "'Truly a great man is fallen in Israel.' I learn that in his last hours he bore a bright testimony of his faith and hope. May we, who are left behind, be encouraged by his experience, and be followers of those who inherit the promises! It will be difficult to supply our brother Hallbeck's place, yet He whose cause it is, can carry forward His designs by feeble instruments; it is alike to Him, to help by many or by few. We have this treasure in earthen vessels, that the excellency of the power may be of GOD, and not of us! Oh, that there were an outpouring of the Holy Spirit among us, as on the first disciples, or as, a century ago, at the resuscitation of our little body; then, indeed, would fishermen, potters, and bakers become instruments in the hands of God, mighty to the pulling down of Satan's strongholds!" (Extract from a letter of brother Zorn.)

Truly, we are led in concluding this memoir of our lamented brother Zorn, to exclaim; "let me die the death of the righteous, and let my last end be like his!"

Brother Jacob Zorn died aged 39 years, 7 months, and 8 days.

V. WEST INDIES.

The following letter of brother F. R. Holland to the editor, conveys the mournful intelligence of the death of brother *Oates*, who departed this life, in a very triumphant frame of heart, a few days before his valued fellow-servant in the Lord, brother Jacob Zorn.

Fairfield, May 25th, 1843.

Dear Brethren:—I must write a few lines to you, although I have only sad news to communicate. It has pleased the Lord to

lay His afflicting hand upon us, and to remove our dear brother *Oates* from the church militant to the church triumphant! The afflictive stroke, that deprived us of the company and counsel of our dear brother Oates took place about 1 A. M. yesterday morning, (May 24th). Last evening we committed his mortal remains to their final resting-place, there to remain till the morning of the resurrection! On the day before his departure, it was just *one* year since he had left his native land, England, to come to Jamaica, in the service of a Master, whom he loved, and for whom it was his heart's desire to win immortal souls. His time has been short! But "he has finished his course, he has kept the faith," and he has heard, doubtless, the welcome invitation, "Enter thou into the joy of the Lord!" He has been cut down in the prime of his life, but to him "to die was gain." We mourn, but not like those who have no hope;—we weep, but not for him, yet we *do* weep at the thought of those ties, which have been sundered. We have lost a friend, a brother; his congregation a faithful minister; but most of all our hearts bleed for her, whom he has left behind, the wife of his bosom, on whom the blow has fallen with tremendous force! But she bears her loss like a Christian; and in her experience, too, the sweet promise has been strikingly verified: "*My strength is made perfect in thy weakness.*" The world must be to her a blank; every spring of earthly consolation must be dried up, but she seeks and derives consolation from her God and Saviour!

Our brother Oates had been in a delicate state of health for some months past. He had to suffer much pain from inflammatory attacks, partaking of the nature of erysipelas, and several painful abscesses had been formed on one of his feet. This had somewhat reduced his strength, but we flattered ourselves that he was undergoing the process of acclimatization, and would, therefore, soon be himself again. In order to enjoy a little change of air and scene, he visited several of the mission stations; and on Friday last, (the 20th,) we parted from him at Fairfield, on his way to his own home. He was very cheerful, and hoped to meet with his congregation on the next Sabbath, and spoke of various little improvements, in the way of planting shrubs and flowers, that he contemplated. It was proposed, that he should keep only one service on the Lord's day; but this exertion proved too great, the congregation was very large, and he found that he had tasked his strength too soon. He felt feverish again, and the heat at Lititz being rather oppressive, he rode up to Mayfield, Mr. Scott's residence, but the fever came on, and was only overcome after several days' quiet and medicine. On the 23d a messenger arrived from Nazareth, and I read in sister Oates' note, that her husband was very ill, and requested me to come over immediately, if possible; of course I lost no time, and saddling the only horse remaining at Fairfield, I set off. I learned after my arrival there, that brother Oates had been again seized with fever on the 20th, at night. He had left Fairfield on the morning, and had felt remarkably well throughout the day. He planted some rose cuttings, and seemed very cheerful. In the evening, sister Oates

said, as they were sitting together, he related to her in a very particular manner, the dealings of the Lord with him. There was to her something peculiar in his full and explicit manner of speaking, and the thought struck her: is it possible that I am to lose him? He told sister Oates of his *mother's* pious instructions, and how the Lord had often drawn him; but the first abiding impressions, attending his change of heart, took place when he was stationed as a teacher of youth in Gracehill, Ireland. Here he renewed his baptismal obligations in the rite of confirmation. He was subsequently appointed the single brethren's labourer in *Fulneck*, England, and often preached there and in the neighbourhood. He also recounted to his partner in a very special manner the Lord's dealings in bringing him to Jamaica, and employing him in His vineyard here. In that night (20th May), he was again attacked with fever. On the 21st he was for the most time rambling in his mind. The physician pronounced his sickness to be a severe attack of bilious fever, and immediately applied the most active remedies. In his lucid moments, brother O. told his wife that he thought his end was approaching, and declared his unshaken trust in His all-sufficient Redeemer! He said, "the Lord is my strength and my portion forever! *forever!*" he repeated, "not only *now*, not only in the parting struggle, but *forever!*" When I arrived on Tuesday, 23d, he recognised me immediately, saying: "I am glad to see you, and thank you for coming over!" In reply to my question how he felt, he said, very weak, and when I asked him of the state of his mind, he answered: "Oh! all is right, very weak, but no pain. The Lord is my strength." Once he said, "I shall soon die!" and soon after he told me to give his love to all the brothers and sisters: "Tell them I love them all, wheresoever they may be, I love them all!"

Towards evening he became insensible, but when I bade him farewell, as I was obliged to return to Fairfield, he was himself for a few moments, and in parting he blessed me with much earnestness and warmth of feeling. In the evening brother Robbins arrived, and was with him in his last moments. Brother Oates remained insensible, with only one or two lucid gleams from the time of brother Robbins's arrival. When the blessing of our Lord was pronounced, he essayed however, with his dying lips to say, "*Amen!*"

A few moments before his departure, sister O. repeated a favourite verse to him, whereupon he turned his eye and smiled—almost the last sign of consciousness that he gave. Soon after one o'clock, on the 24th, he breathed his last!

The brethren Robbins, Spence, Heath and myself were present at his funeral, at about 4 P. M. of the same day, which was numerously attended by the people.

Oh! how full of instruction is the dying bed of a Christian! How joyful the confidence our departed brother Oates felt and expressed in his dying moments, when he repeated again, "*The Lord is my strength and portion, forever!*"

We are very much in want of fellow-labourers at present. Brother Prince has been appointed by conference to reside at Fairfield, as

superintendent of the mission *pro tempore*. Lititz and Nazareth are vacant; brother Davies at New-Eden is laid up with fever; so that at present Fairfield, Lititz, Nazareth, and New-Eden, must be supplied by the brethren Prince, Feurig, and myself! Brother Buchner of Irwin-Hill, is also just recovering from a severe illness, and the doctor has forbidden him to preach for some time to come. Irwin-Hill station is, therefore, also vacant.

What shall we do? I feel faint, though willing to pursue, as my duties on week days, as well as on the Sabbath, are at present very great and arduous. We are about to send two of our young men to brother Miller, at Kingston, to finish their education in his normal school, and by August I shall have a number of raw recruits in my class, ten in all. I must have an assistant to superintend manual labour, meals, sleeping, &c., but how to support him is the question? Besides we should like to have a school-room, and a sleeping-room adjacent. The U. E. C. cannot supply us with funds, but we must raise the money in some way or other. We must go on in faith, however, as we know not how to get it at present.*

FRANCIS R. HOLLAND.

2. EXTRACTS FROM A LETTER OF BR. WILLIAM H. WARNER, ADDRESSED TO THE CHILDREN OF THE BETHLEHEM SUNDAY SCHOOL.

Friedensberg, (West End) St. Croix, July 6th, 1843.

DEAR CHILDREN:—I cannot express to you the joy which filled my heart, when I read your letters to my poor Sabbath scholars. Poor they are, indeed, with regard to the things of this world, yet I trust not poor with regard to heavenly blessings, which they too have found to be far more precious than all the riches of this world. That these dear sable lambs of Christ's fold are thought of by you, and have an interest in your prayers, rejoices me exceedingly.

On entering my school on Sunday morning, I open with the singing of a hymn, when we all kneel down to seek the aid and the presence of the Lord in our school, and implore Him to open the hearts of all, so that the word of God, again about to be explained, may on that day find an entrance into the hardest heart,—that the love of the Saviour might melt one and all, and prepare them to become His own, both in this world and in that to come. On rising from prayer, the children separate into their respective classes, where their monitors are ready to meet them, and thus the exercises of the day begin. Whilst thus engaged, my duty is to go from class to class, to assist the monitors and superintend the school. I generally spend most of my time with the scholars in the higher classes, who are reading in the New Testament, and I am much encouraged to behold their

Note.—It affords us great pleasure to state, in reference to these pecuniary wants of brother Holland's normal school, that the sum of $70 has been forwarded by the Young Men's Mission Society at Salem, in aid of this training school at Fairfield, Jamaica. We feel confident, that, especially after the above statement in brother Holland's letter has been read, similar donations will be promptly appropriated by some of the Young Men's and Female Mission Societies in several of our Pennsylvania congregations.—ED.

gradual improvement. After having been thus engaged about three quarters of an hour, they are called to meet in a raised gallery, where I give them a lesson from the Bible in the form of questions and answers, explaining to them some selected text, and then applying it to their situation and condition in life, and always exhorting them to remember, that they are the lambs, whom the Saviour desires to take in his arms and carry in his bosom. This lesson closed, all the children rise to pray the Lord's Prayer, which exercise closes the school for the day, as it is then time for the sermon, which is preached at 11 A. M.

In this manner I conduct this school here, and another some miles distant, in Concordia school-house, in the afternoon; and in both of these schools, I perceive pleasing fruits already growing from the word of God, which is thus early planted in the hearts of these children.

Last Sunday, after calling them into the gallery, I told them that in the place where I came from, which, they said, they knew was Bethlehem in North America, there was likewise a Sunday shool, in which many little girls learned about the Saviour from the same precious Bible as themselves;—that having heard of the negro children in St. Croix, they loved them also and prayed for them, and that in order to show them how true it was, they had written two letters to them, and had collected their pennies, in order to buy Testaments for them, which they had now also sent on to them. I then communicated these letters to my children, and I assure you, dear children, that had you sent them gold or silver, you could not have caused them one half the joy, which filled their hearts on this occasion. All listened with the greatest interest, some smiled, whilst the eyes of many ran over with tears of joy.

On asking them what answer I should return, they could not express themselves sufficiently thankful, and after school many of them begged me to write for them, as they could not write themselves, and tell the "dear Bethlehem scholars very great thanks for all they had written and done for them. Tell them, that we will often think of them and pray for them, for we love them very much, and since we can never see them in this world, we will try to love our Saviour, so that we may go to heaven when we die, and then see our good friends."

Some of the tracts, especially those "*Ten Reasons why I love to go to my Sunday School,*" I distributed immediately, which caused great joy. I assure you, my dear children, I myself felt very happy, when beholding the joy, which filled the hearts of the dear black children, whom I love very much. They will often think and speak of you, and will pray for you, for they are affectionate children, and attached to all who do them good. Continue then to think often of your little friends in St. Croix, and, though they are far away from you, continue to love them, and above all, fervently to pray for them, and you shall not lose your reward.

But a few years ago, they knew nothing about schools; they had

no idea of a Testament, and hardly knew that there was a God, much less a blessed Saviour, Jesus Christ. From morning till night they stood in the fields, hearing nothing but bad words from the cruel managers, and even from their own parents and older brothers and sisters; beaten when they refused and could not work, loved by no one, and ill-treated by all. Of the meaning of Sunday they knew nothing, for many of them were obliged to work as much on that holy day as on any other. What a blessed change has come over St. Croix since the establishment of these schools, and what a still more blessed change has been wrought in their tender hearts by means of the word of God, the holy Bible, with which they have now been made acquainted! Though they are still poor slaves, yet they have learned to know that their Saviour loves them, that His servants, the ministers whom He has sent to teach them, love them also; and therefore, I repeat, they are rich in heavenly blessings.

If children in such a condition and under such circumstances, can thus feel happy, and rejoice in the hope of once being with their Saviour for evermore, how much more happy should not *you*, my dear children, feel, and how much more should not *you* try to follow after and cling close unto your Saviour, in order one day to enter with Him into the kingdom of heaven. You are living in a land of sweet liberty, where you are permitted to worship and pray to your Saviour, and spend your Sabbaths in his service, without being forced to remain at home, or sent to the Sunday market, in order to keep you from church, or whipped when you enter a Sunday school, as was the case with many children in St. Croix.

Though I am no Bethlehemite by birth, yet having spent the most of the days of my childhood, and some later years in that congregation, I am not unacquainted with the advantages which you, as Bethlehem children, enjoy; yea, even far more now, than in those days when I lived there, for I had no Sabbath school open for me as you now have. You are all descended from Christian parents, who from the day of your baptism have offered you up to the Lord, and have since sought to guide your feet in that narrow way, which they delight to see you tread. You have for the most part been born in a Brethren's congregation, and since it is often inculcated in our church to bring up the children "in the nurture and admonition of the Lord,"—you have been early sent to school, and invited to a church, where you have frequently heard of the great love of the Saviour, who died for your souls also. You have there been warned of the dangers to which you, as children, are daily exposed, if you neglect to obey the Saviour's commandments, and to cling close unto Him. You have now been gathered together in the *Sabbath school*, to be there also instructed in the way, in which children should early walk, if they wish hereafter to enter into the joys of heaven. You, my dear children, are favoured with ministers and teachers, who love you, and are willing to do every thing for your souls, and whose prayers, doubtless, often ascend in your behalf to the throne of grace. Remember, dear children, the Saviour's solemn words: "Unto whom-

soever much is given, of him shall be much required." Luke 12: 48. With all these advantages, let me exhort you to press forward through the narrow gate, which is thus early opened unto you. Say not "I am yet young, I shall not die so soon, and when I am somewhat older, I will think more earnestly upon these things." Go into your grave-yard, and see among the numerous rows how very many little graves there are, beneath whose sods lie the remains of many still younger than yourselves! Consider, that your years may also be few, and your days short! Think not to say: "when I am sick, and feel that I shall die, I will send for a minister to pray at my bedside, and then there will be time enough to feel sorry for my sins, and to be saved." Oh! remember, how suddenly some flowers are broken off, even by a little breeze, and they thus suddenly perish, without having time first to droop, then to wither, and finally to die! No, my dear little children, "remember your Creator in the days of your youth, while the evil days come not." If you should be spared to grow up in this world, you all have a slippery path before you, on which many have fallen, and on which many more will yet, we fear, fall a prey to Satan's temptations. Let me then exhort you, as one who takes an especial interest in you and your Sunday school, to give heed to the warning admonitions of your dear teachers. Carry to your homes whatever they tell you, and reflect upon their words, not only on Sundays, but every day, when you are alone, or when wicked thoughts will arise in your hearts, or when sinful companions will tempt you to do like they do. Pray unto the Saviour continually to help you, especially in such seasons of temptation, and He will be assuredly with you and strengthen you. Reduce what you learn to practice, by showing yourselves obedient and affectionate towards your parents, minister, and teachers.

In your prayers continue to remember the dear black children on St. Croix, of whom you have already so kindly thought, and at the same time do not forget to pray also for their teacher, whose task is sometimes truly difficult, and who will always remain,

Your sincere friend,

WILLIAM H. WARNER.

3. LETTER OF BROTHER JACOB ZORN.

(From the Periodical Accounts.)

We cannot refrain from inserting the following letter of our departed brother J. Zorn, as it is one of the last that he has written, and contains a most interesting account of the farewell and embarkation of six families of Christian negroes, who have devoted themselves to the service of the Lord among the natives in the Aquapim mountains, on the West Coast of Africa. ED.

"*Fairfield, Jan. 5th*, 1843.

"DEAR BROTHER:—I mentioned to you lately, that our dear brother Rüs had found in our congregations, the requisite number of Christian families, willing to devote themselves to the service of our Saviour among the blacks in the Aquapim mountains, on the West Coast of Africa. The party consists of six families, numbering twenty-three

souls, exclusive of sister Catharine Mulgrave, now the wife of brother George Thompson.

"Last Sunday, New-Year's Day, we took an affectionate farewell of those who go forth from Fairfield congregation, (10 persons), and commended them to that Lord, 'whose they are, and whom they serve.' Had you been present, I am certain you would have coincided in the opinion, that they go forth to serve Him, who came from Heaven, 'not to be ministered unto, but to minister!' I feel confident, they go from proper motives and Christian principles; their whole conduct, and their parting addresses convinced us of it. A sketch of these, I may give,—but I cannot give the tone, the subdued Christian temper, the childlike simplicity and confidence in the Saviour, by which they were characterized. One said: 'My dear brethren and sisters, I am going to leave you to go to Africa. I go with my life in my hand: if I live, I live unto the Lord; if I die, I die unto the Lord. I called to mind, that our Saviour came down from heaven, and left all his glory out of love to us, to do us good, and to save our souls. And the love of Christ constrains me to go to Africa, to tell the poor ignorant people about Him. I called to mind that, if our dear ministers had hardened their hearts against us, we should never have had the light of the Gospel shining about us. I called to mind how the children in Africa are growing up like beasts, running about wild, but your children have schools, and the Gospel sounding in their ears. We are going to set the people in Africa a good example, by the help of God, and to teach them how a Christian is to live; and I hope by our Saviour's blessing, we may do some good among them. I beg my dear brethren and sisters to pray for me, and my wife, and my little boy, whom I am going to take along with me. And' (looking up to the gallery, where he had formerly sat as a choir-singer) 'you, my dear friends, the choir-singers, I shall often think of you, and I hope you will remember me in your prayers, as I shall you, and if we never meet again on earth, may we meet in heaven, to sing the praises of the Lamb.' A burst of affectionate sympathy and best wishes from the whole weeping congregation, followed this address, of which my own emotions enable me to give only the above brief sketch, as I wish to preserve the sentiments, as well as the words. We felt much encouraged by the conduct and sentiments of these brethren, especially as they were not of the number of those, from whom we had expected most. The more plainly is it 'the Lord's doing, and it is marvellous in our eyes!'

"Yesterday the five families from Fairfield, New Bethlehem and Nazareth congregations, with brother and sister Thompson, assembled at Lititz, preparatory to their embarkation from Alligator Pond for Kingston. The brethren Prince, Heath, Blandford, Spence, Holland, and myself, met them there, and engaged in valedictory services in a chapel crowded with interested hearers, though it was on a week-day. In the parting advice, much stress was laid on their keeping entirely clear from African superstitions, and not countenancing them even by an approving smile. 'Little children, keep yourselves from idols!' The Christian colonists were exhorted to love and unity

among themselves, to perfect candour in their intercourse with their future ministers, to industry, temperance, and every thing that is lovely and of good report. In prospect of the dangers in their way, they formed a Temperance Society among themselves;—the pledge was signed by every one. Most fervently were they commended to the protection and the continued blessing of that God, whom they wish to serve, and most affectionately were they exhorted, to keep close to Jesus. They wept; and there was scarcely a dry eye in the assembly. The services were, indeed, highly interesting and encouraging. The quiet determination depicted on their countenances, the solemn devotedness of their whole bearing, the simple reliance and childlike confidence in our blessed Redeemer they exhibited, with their wives and little ones, were truly edifying. Most of them, I may say *all* of them, have forsaken houses and lands, fathers and mothers, brothers and sisters. By their industry they had made themselves comparatively comfortable, and were doing well in the world; but this they cheerfully resigned. One brother, to whom the agent of his little property, which we had advised him not to sell, was representing the probability of his receiving no return for several years, as certain improvements and other expenses would swallow up the profits, answered again and again; 'Brother, I look for nothing. I expect nothing. The Lord is able to provide every thing I want. If by-and-by, any thing comes to me, well; if not, well; I leave all to the Lord.' When they first offered their services, various members of their families endeavoured to dissuade them, by representing the cannibalism of Africa, the horror of wild beasts, and by relating terrifying dreams, but their resolution was not to be shaken. I take this, too, as a token that it is of the Lord. Not a little have I wondered at the faith and courage, I may say moral heroism, of a young black single sister, who was in our house as a domestic; for we must estimate the strength of the resolution by the limited intellect of the individual; though almost overwhelmed by her feelings, she goes in the humble capacity of washerwoman to the mission family, thus to set a Christian example to others. The resignation and devotedness of these dear people also showed themselves, when, after the public services, they were questioned, respecting any stipulations or agreements they might wish to make with the Basle Missionary Society. Their wishes were few and simple; they had devoted themselves already, with body and soul, to the Saviour.

"We feel greatly encouraged to perceive that, amid various disappointments, 'the Lord knoweth them that are his;' that 'a seed does serve him,' even in our congregations, imperfect and poor as they are; and that deeper Christian principles are at work, which only need developing into the 'beauty of holiness.'

"We are greatly honoured, too, by our Divine Master, that from among the Brethren's black congregations in the West Indies, the pioneers to Africa are called forth by His Spirit. The Lord go with them! His pillared cloud and pillared fire direct them! And when brought in safety to the wild mountains of Africa, may He command his abundant blessing on their labours, even life for evermore!

"I am encouraged also by having offers from five young brethren in our Fairfield congregation, to be trained for African service. They are all young men of piety and promise, and have, I believe, a sincere desire, to be useful to their brethren according to the flesh. The noble example of the emigrants just gone from us, has, I think, stimulated their long-conceived wishes into action. Time must show, whether we can make any arrangements to suit their case, as they are all married. From this specimen, I should hope that we can gradually raise 'a cloud of witnesses,' a great company, to publish in Africa the message of pardon and reconciliation through the blood of Immanuel! Under brother Miller's judicious management and instruction, I doubt not some, if not all of them, will become heralds of the cross. When we see how matters proceed, I will write you more at large.

"I am happy to inform you, that brother and sister Feurig arrived in safety at Black River, on the 2nd instant, after a long and dangerous voyage, their boats having been swept away, and the bulwarks of the vessel broken in. They will visit some of our other congregations, while brother and sister Spence remain with us, and we are getting their luggage gradually conveyed up the May-day mountains to this place."

"*March 7th*, 1843.

"For four weeks in the early part of this year we were absent on a visit to several of the other congregations, and were, on the whole, gratified by what we saw and heard. But still more should we rejoice, if our adorable Head were pleased to send us a season of refreshing from His presence—to pour out abundantly upon our congregations His quickening Spirit. With much outward decency, and a general respect for religion, and considerable improvement in social and relative duties, we fear that 'many have a name that they live and are dead.' Oh! for more vital religion—for greater devotedness of heart to the Saviour!

"The awful and destructive earthquake in the smaller islands, on the 8th of February, will, we trust, as on a former occasion in St. Kitts, be productive of a revival. When the judgments of the Lord are abroad in the earth, surely men should learn righteousness. How mercifully have we been spared the two dreadful convulsions of last year and this! Without doubt, our congregations here will show their sympathy by an extraordinary contribution; though we dare not hope it will come up to the collection made for the *mission-debt* last year, and which, I am happy to inform you, amounted (including our own subscriptions) to £550 sterling. It would have been £600, but there were some subscriptions as yet unpaid.

"We were agreeably surprised to hear that an esteemed friend had given a donation of £10 for the normal or training school, to be laid out in the purchase of books, &c. Our best thanks are due to her for the gift, which we highly appreciate. Yesterday brought me a letter from Philadelphia, with an enclosure of three sovereigns (15 dollars) from the children of the Sunday school under the care of my dear friend the Rev. H. A. Shultz. It is for the same little semi-

nary, and we prize it as a contribution of those dear little ones. Would that we dare receive ten or twelve lads into this seminary! We must endeavour to have the consent of our elders. The most difficult matter in the state of our finances is a suitable building. At present we creep along, and 'make it out.' This number, twelve, would not be too great for our wants, in teachers, ministers, and missionaries to Africa, especially as we dare not reckon that every one will become useful.

"For missionary service in Africa, two worthy black brethren (both young married men) are starting to-morrow for Kingston, to be trained at the Mico institution. You are aware that the trustees of this charity have agreed to take them, and a third from New Carmel, and give them some education for three or four years, gratis, on condition of their afterwards proceeding on an African mission. Three other pious young men from this congregation, all promising for future usefulness, have been obliged to stand back, as we could not afford to pay their expenses at the institution. It is a pity that their missionary zeal and devotedness should run to waste, but perhaps the Lord himself will open the door. May it be a great door, and effectual! At times we might be disposed to feel selfish in losing (but this is a very wrong word) some of our most useful members. They are the Lord's: may He prepare them for more extensive usefulness!

"Have I written to you since our dear Christian colonists, under the guidance of the brothers Rüs, Widman, and Thompson, of the Basle Missionary Society, left our shores?

"After a series of valedictory services, in the chapels of the London and Wesleyan Missionary Societies, they embarked in the early part of February, in the chartered brig Joseph Anderson, for Cape Coast Castle, accompanied by the good wishes and fervent prayers of many Christian friends. On the evening previous to the embarkation, while the Rev. Mr. Renshaw, from the United States, was addressing them, and encouraging them to patience and fortitude, one of the emigrants could hardly keep his seat, and afterwards told Mr. Miller, that he had been exceedingly anxious to assure the meeting, that he was not at all afraid, that in the strength of the Lord he would meet the horrors of Ashanti. Brother and sister Feurig are now with us; we love them, and doubt not, that the Lord will set them for a blessing. Brother North has joined brother Pfeiffer, at New Fulneck, on Feb. 25. Since then, I have not heard from him. He is to keep the day school, and to assist brother Pfeiffer, especially at the out-post Springfield, where we soon must have occasional Sunday services.

"*March 29th*, 1843.

"With you I hope and believe, that Africa must and will be evangelized by blacks from the West Indies. There is a large field worthy of our Christian ambition! Our young men are gone up to Kingston for African training, and show themselves very anxious to learn; but what are these few among so many! We could send four or six more pious young blacks if we had the means. And our

normal or preparatory school here must be replenished; we ought to have a dozen always in training. We want a house and school-room for them; but where is the money? If we have a dozen, or fill up our number to that, we must, for the present, lodge them in a hovel with a mud floor, and cram them into a little under-room for instruction.

"The low state of the African Civilization Society, and the discontinuance of the 'Friend of Africa,' are matters of mournful interest to us. The latter kept up a lively sympathy for poor degraded Africa. Will it not be started again?"

VII. MISCELLANEOUS INTELLIGENCE.

Brother Christian Micksch writes in his letter to the Editor of August 18th last, from Westfield, Missouri Territory:

"On the 31st of July, I received three numbers of the Missionary Intelligencer, and I thought proper to set an hour apart on the following Sabbath, after the sermon, to read the account of the late dreadful earthquake, experienced on the islands of St. Kitts and Antigua. This narrative interested us and our Indian congregation very much, and led us then, as well as next morning, in the prayer-meeting, to pray to the Lord, that He would bless this visitation to all the inhabitants of these islands, as also to thank God for the undeserved protection, which He has in past times vouchsafed to us and our congregation.

"In the spring of last year, brother J. Vogler had written to brother Bigler of Philadelphia for $30 worth of Sunday school publications, although we had then no funds in hand. On the day that we received the books, a letter from brother S. Reinke, in Nazareth, arrived, informing us, that the Nazareth Female Mission Society had voted a donation of $20 for Westfield mission. We forthwith appropriated this sum to the payment of the books, one of the missionaries adding $10 to the above sum. Next, we received a box of valuable books for school purposes, among them a set of atlases and school-histories. For the reduction of the charge to the Mission Society, the Female Mission Society of Bethlehem granted and paid the sum of $16.

"We should have been very thankful indeed, if we had received with this supply some children's hymn-books, in the English language, of which a few copies only are in the possession of our people. We have only two dozen of Sunday school hymn-books, and these differ in size. I would therefore request you, dear brother, to purchase one hundred Sunday school hymn-books, well bound in leather, and direct payment to be made.

"In the last spring there was an awakening among sinners, and many felt a desire to be freed from the bondage of sin, and to become the sons of God. Although not many have truly changed their walk and conversation, we trust in the Lord, through whose grace some have been preserved faithful to this day.

"Christian Micksch."

Brother Jesse Vogler arrived at New Fairfield mission in Canada, with his wife and family, on Easter, June 4th. He had preached his farewell discourse at Westfield on Sunday, the 30th of April, and afterwards administered the sacrament of holy baptism to an Indian woman.

The single brother Herman G. Ruede, who has been for some years labouring as missionary among the Cherokees, had received and accepted the appointment to the mission among the Delawares at Westfield, and had intended to proceed to the latter station in the beginning of last month, (September.)

VIII. Missionary Appointments and Removals.—1. On the 28th of March, brother Chr. Barsoe was married to sister Caroline L. A. Klinghardt of Niesky; and on the 6th of April, brother and sister Barsoe set out for Altona, in company of the single sister Aug. Chr. Dor. Geissler, who is likewise appointed to the service of the Mission in Labrador. On the 2nd of June, the party arrived in London.

2. Brother Aug. Maurice Geissler, of Niesky, called to the service of the Mission in the Danish Islands, arrived at Fulneck, in Yorkshire, on the 24th of March, where he will remain some weeks, in order to improve himself in the use of the English language.

3. Brother John Jacob Müller, of Zeyst, having been appointed to the service of the Mission in South Africa, and united in marriage, on the 25th of April, to sister Chr. M. Graf, of Herrnhut, embarked, at Hamburgh, for Table Bay, on the 18th of May.

4. On the 10th of March, brother and sister Klose arrived at Basseterre, in St. Kitts, as successors to brother and sister Oerter, who are called to the service of the Mission in Barbadoes.

5. Brother and sister Münzer, of the St. Kitts Mission, reached Tobago on the 24th of March, after a dangerous voyage.

6. And on the 19th of April, brother and sister Titterington, of Moriah in Tobago, arrived in Barbadoes, pursuant to their call.

7. The single brother John Daniel Schärf in Gnadau, has been called to the missionary service in South Africa, and the single brother Thomas Leopold Badham in Okbrook, to the service of the Tobago mission.

IX. Obituary.—The following persons have been called into eternal rest:

1. On the 8th of February, the married sister Bertha Maria Thraen, of Cedar-hall, in Antigua, after giving birth to an infant. She had not yet completed her 36th year.

2. At Paramaribo, on the 5th of March, within an hour of each other, the married sisters Thäsler, in her 34th, and Gerschwitz, in her 27th year.

3. And on the 27th of March, at Herrnhut, the widow sister Char. Mat. Procop, in her 77th year, after a service of many years in the Missions in Antigua and St. Kitts.

4. Brother William Reichel, warden of the Antigua mission, has been removed by death, in consequence of an attack of yellow-fever.

Brother Wollschlägel has been appointed his successor in the same responsible station.

X. DONATIONS TO THE MISSIONS OF THE UNITED BRETHREN.

The following donations to the missions of the United Brethren in 1842, from Salem, N. C., are herewith thankfully acknowledged by the Rev. Theodore Shultz, viz.

Received	$95 55	by collection for Cherokee mission.
"	50 00	for the Esquimaux, from the Salem Female Missionary Society.
"	100 00	from do. towards the liquidation of the debts of the United Brethren's missions.
"	300 00	from the Salem Male Miss. Soc. towards do.
"	300 00	from the Principal of Salem Female Academy, (the Rev. J. C. Jacobson,) towards do.
"	100 00	from the S. Sisters' Diacony (per Miss F. Hüffel) towards do.
"	214 00	by collection for do., (per Right Rev. W. H. Van Vleck.)
	$1159 55.	
"	$2000 00	in the year 1842 from two members of Salem congregation, as donations to the General Fund of the United Brethren's missions.
"	50 00	from a sister, in aid of training teachers and assistant missionaries.
	$3209 55 s. s. in the year 1842.	
	Received till June, 1843.	
"	$73 78	by collection for Cherokee mission.
"	83 60	do. do. for general aid of the United Brethren's missions.
	182 00	in aid of the mission in Antigua and St. Kitts, that suffered by the late earthquake, viz. $75 from the Female *Benevolent* Society at Salem, $80 from the Female *Mission* Society at Salem, and thus far $27 from individuals.

ERRATUM.

Our readers will please notice and correct the following printing-fault, which occurred in the statement of donations to the missions of the United Brethren in 1842, p. 152, Vol. VIII., No. 3. Through inadvertency, the donation from the United Brethren's Society at Bethlehem, for the propagation of the gospel among the heathen, was stated to be $54, whereas it should have been $5400. This society holds its anniversary meeting at Bethlehem, and consists of members of our church, chiefly residents in different parts of Pennsylvania. The principal resources of this society were derived from a legacy left by the late brother *Godfrey Haga*, of Philadelphia, and the pecuniary means of this society at Bethlehem are not to be confounded with the resources of the United Brethren's Missions in general. Ed.

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